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THE

F I F T H · R E P O R T

OF THE

SOCIETY FOR THE PROMOTION

OF

COLLEGIATE AND THEOLOGICAL EDUCATION

A T T H E W E S T .

WITH


A N A P P E N D I X .

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PROCEEDINGS

CONNECTED WITH THE FIFTH ANNIVERSARY OF THE SOCIETY
FOR THE PROMOTION OF COLLEGIATE AND THEOLOGICAL
EDUCATION AT THE WEST.

THE Board of Directors met at the Orange Street Chapel in New Haven, Conn., Oct. 25th, 1848, at 3 o'clock, P. M.

In the evening, the Annual Discourse before the Society, was delivered in the North Church, by the Rev. J. B. Condit, D. D., of Newark, N. J., from 1 Chron. xii. 32,—*And of the children of Issachar, which had understanding of the times to know what Israel ought to do.* The discourse was an able and effective plea for Christian Education at the West, by which Dr. C. intended the establishment and endowment of those higher Institutions of learning, which shall furnish really educated mind, and under the influence of which the educational spirit shall be awakened, and all the subordinate departments of the system more thoroughly organized and supplied. He maintained that the appropriate agency for effecting this work, was the Church. A copy of the discourse was requested for publication.

The session of the Board of Directors, which continued through the whole of Thursday, was one of unusual interest. At the previous meeting of the Board in May, two of its members, Henry White, Esq., of New Haven, and the Rev. Albert Barnes, in their intended tour to the West, were requested to visit as many of the Institutions, under the patronage of the Society, as lay in their way.

Mr. White made a verbal report of his visit to Marietta College—expressing high gratification in view of its location—the ability and thoroughness of its instructions—its high-toned moral and religious influence—its lifelike appearance and its prospective usefulness. Mr. Barnes, in a letter, says:—"I made all the inquiry which I could about Beloit College, and visited the *Catholic* College at Sinsinewa Mound, though *that* does not come under our patronage,—and the Colleges at Dav-¹enport, Galesburg, Jacksonville, Crawfordsville, and Lane

Theological Seminary. I am very favorably impressed in regard to the location and prospects of all these Institutions, and think the welfare of the West depends much on their being sustained. I think our Society is doing a great work, and that it ought to be more appreciated and better sustained than it is. I do not know that I could, in a letter, say any thing about those Institutions in particular, that would be of value. I had no idea of the West till I saw what I did of it, and I feel that I know very little about it now. I have a general impression of GREATNESS which I had not before, and think I can better appreciate the necessity of effort to bring it under wholesome and saving influences. I received the impression from all that I saw, that the West is safe to the cause of Protestantism and evangelical Christianity, if the churches will do what they may easily do, and what I trust they will do."

An application for aid was presented by the Trustees of Beloit College, in Wisconsin, whereupon it was

Resolved,—That Beloit College be placed on the list of Institutions aided by this Society.

The Rev. T. H. Skinner, D. D., of the City of New-York, was appointed to deliver the next Annual Discourse, and the Rev. Edward Beecher, D. D., of Boston, his alternate.

The Anniversary Exercises of the Society were held on Thursday Evening, in the Centre Church. The President, Hon. J. C. Hornblower, LL. D., of Newark, N. J., took the chair, and the meeting was opened with prayer by Rev. Asa D. Smith, of the City of New-York.

An abstract of the Annual Report of the Directors, was presented by the Corresponding Secretary, Rev. Theron Baldwin, and the Report was adopted, and ordered to be published under the direction of the Board.

Addresses, evincing an intimate acquaintance with the subject, and characterized by comprehensive views, clear logic, and earnest and effective delivery, were then made, by the Rev. Charles White, D. D., President of Wabash College, Indiana, and Rev. H. W. Beecher, of Brooklyn, N. Y.

The meeting was closed with prayer and the Apostolic benediction, by the Rev. Emerson Davis, D. D., of Westfield, Mass.

The Society then proceeded to the election of Officers for the ensuing year.

The following Officers were chosen :

President.

HON. JOSEPH C. HORNBLOWER, LL. D., Newark, N. J.

Vice-Presidents.

REV. N. S. S. BEMAN, D. D., Troy, N. Y.
 REV. C. A. GOODRICH, D. D., New Haven, Conn.
 J. M. ATWOOD, Esq., Philadelphia.
 REV. G. W. BLAGDEN, Boston.
 REV. H. N. BRINSMADE, D. D., Newark, N. J.
 J. C. BLISS, M. D., New-York City.
 REV. I. S. SPENCER, D. D., Brooklyn, N. Y.
 HON. S. H. WALLEY, JR., Roxbury, Mass.
 REV. SAMUEL OSGOOD, D. D., Springfield, Mass.
 REV. A. PETERS, D. D., Williamstown, Mass.
 HON. JOEL PARKER, Cambridge, "
 REV. EDWIN HALL, D. D., Norwalk, Conn.
 HON. CYRUS P. SMITH, Brooklyn, N. Y.

Directors.]

REV. S. H. COX, D. D., Brooklyn, N. Y.
 REV. ALBERT BARNES, Philadelphia.
 REV. ELIAKIM PHELPS, D. D., Stratford, Conn.
 REV. THOMAS BRAINERD, Philadelphia.
 REV. A. D. EDDY, D. D., Newark, N. J.
 REV. T. H. SKINNER, D. D., New-York City.
 REV. WILLIAM PATTON, D. D., "
 REV. WM. B. LEWIS, Brooklyn, N. Y.
 R. WILKINSON, Esq., Poughkeepsie, N. Y.
 HON. T. W. WILLIAMS, New London, Conn.
 REV. LEONARD BACON, D. D., New Haven, Conn.
 HENRY WHITE, Esq., " "
 REV. HORACE BUSHNELL, D. D., Hartford, Conn.
 HON. A. M. COLLINS, " "
 REV. E. BEECHER, D. D., Boston.
 WILLIAM ROPES, Esq., "
 REV. EMERSON DAVIS, D. D., Westfield, Mass.
 REV. J. P. THOMPSON, New-York City.

Corresponding Secretary.

REV. THERON BALDWIN, New-York City.

Recording Secretary.

REV. ASA D. SMITH, New-York City.

Treasurer.

MARCUS WILBUR, Esq., New-York City.

The Society adjourned to meet in the First Presbyterian Church in Brooklyn, N. Y., in Oct., 1849.

CONSTITUTION

OF THE

SOCIETY FOR THE PROMOTION OF COLLEGIATE AND THEOLOGICAL EDUCATION AT THE WEST.

ARTICLE I. This Association shall be denominated, The Society for the Promotion of Collegiate and Theological Education at the West.

ART. II. The object of the Society shall be to afford assistance to Collegiate and Theological Institutions at the West, in such manner, and so long only, as, in the judgment of the Directors of the Society, the exigencies of the Institutions may demand.

ART. III. There shall be chosen annually by the Society, a President, Vice-Presidents, a Corresponding and a Recording Secretary, a Treasurer, and a Board of eighteen Directors, which Board shall have power to fill its own vacancies, and also to fill, for the remainder of the year, any vacancies which may occur in the offices of the Board. The President, Vice-Presidents, and Recording Secretary, shall be ex-officio members of the Board of Directors.

ART. IV. Any person may become a member of this Society by contributing annually to its funds, and thirty dollars paid at one time shall constitute a Member for Life.

ART. V. There shall be an annual meeting of the Society at such time and place as the Board of Directors may appoint.

ART. VI. Five Directors shall constitute a quorum for the transaction of business, except for the appointment of a Secretary and the appropriation of moneys, when nine shall be present.

ART. VII. It shall be the duty of the Board of Directors to employ all agencies for collecting funds; to investigate and decide upon the claims of the several Institutions; to make the appropriations in the most advantageous manner (it being understood that contributions designated by the donors shall be appropriated according to the designations); to call special meetings of the Society when they deem it necessary; and generally to do whatever may be deemed necessary to promote the object of the Society.

ART. VIII. This Constitution may be altered or amended by a majority of two-thirds of the members present at an annual meeting of the Society, provided the alteration proposed shall have been specified and recommended by the Board of Directors.

FIFTH REPORT.

THE Directors, in presenting their Fifth Annual Report, would devoutly recognize the good providence of God, which has spared them another year, and permitted them here to assemble and review its labors.

The Christian often finds himself in circumstances peculiarly calculated to make him covet life. He is then ready to mourn over the proximity of the grave to the cradle, and longs perhaps for more than antediluvian longevity, that he may make his influence felt along the track of centuries, or be spared to witness the scenes that are opening on the world ! We have no reason, however, to expect that the Creator will ever eradicate from the human constitution the seeds of early dissolution, and thus literally reverse the laws of life. And yet there is *a sense* in which He has already done it. By the wide fields of usefulness which in his providence He is opening on every hand, and the multiplied facilities for entering those fields which distinguish the age in which we live, He is investing life and the work of life with a constantly increased interest and solemnity. A year with us is not an antediluvian year. Virtually it as much exceeds the latter, as the year of the planet which apparently sweeps in its circuit the utmost verge of creation, exceeds that of one which performs its annual revolutions in very neighborhood of the central orb. We are here then on a solemn and interesting errand—to review the labors of such a year, so far as they respect this one instrumentality which it has been our privilege to employ for the enlightenment and salvation of men, and the glory of God.

We propose to call attention first to two prominent features of the Society, viz. : that it is an *Eastern* Society, and that it is designed to be *auxiliary to Western effort*.

1. It is an *Eastern* Society. Not a Western vote affects the decisions of the Board. The Society was organized not only for the benefit of the West, but for the relief of the East. It was designed to combine numerous and conflicting appeals for

aid into one, and thus open a single grand channel through which contributions for this one object should reach the West.

The want of some Committee or Board which should perform in reference to Western *Institutions* an office similar to that exercised by the Directors of the American Home Missionary Society, in reference to Churches, was deeply felt long before this Society had an existence. A Committee actually existed for a time in the City of Boston, whose endorsement was considered essential to give currency to an application for aid among the Churches in that vicinity.

The Directors of this Society act as the representatives of the Churches which contribute the funds, and like those whom they represent, they have no interest in prosecuting the enterprise, except as Christians, philanthropists, and citizens of our common country. Great pains have been taken by them during the last five years to investigate this subject. In addition to extended correspondence, numerous meetings, and protracted and thorough discussions, one Special Committee has been sent to the West to make needed investigations by personal inspection. A similar service has also been performed in one case by a Committee appointed by the Board, and composed of individuals residing at the West. Different members of the Board also, as they have traveled in that country, have visited more or less of the Institutions under the patronage of the Society, and given to the whole subject their earnest attention.

Each Institution which applies for aid is subjected to a rigid examination as to its origin and location, the principles upon which it was founded, its means of self-support, its relations to similar Institutions, and its prospective usefulness. Not a few applications have been before the Board which could not abide the test of such an examination, and those who made them have abandoned all attempts to raise funds at the East. A double advantage may thus arise, viz.: the prevention of an *unwise direction of Eastern funds*, and prevention of *competition at the West*. But just in proportion as this competition is destroyed, will the fields from which the favored Institutions can derive support, be enlarged, and their dependence on Eastern aid diminished. The whole subject indeed has been exceedingly simplified. Were the Society now dissolved, its present combined appeal would be *at once* resolved into seven or eight individual appeals in conflict with each other. To these a large number would be speedily added, and ere long they will come from Minesota, Nebraska, Oregon, California, and New Mexico, to say nothing of territory farther south, yet to be made free.

While, however, it is the constant endeavor of the Directors to secure accurate discrimination, nothing could be farther from their design than to make the Society a simple shield to the Eastern Churches against promiscuous appeals for aid from the West. Their only aim is to make it an instrument of power with which they may bless the West. The organization was adopted as the only method, so far as could be seen, of securing the great interests of Collegiate and Theological Education in that land, so far as those interests depended on the action of the Churches represented by this Board. Still there is reason to apprehend, that in respect to a large number of Churches, the Society will operate as a simple shield. And yet this very danger is an index of progress. The entire number of Churches which have ever contributed to its funds would not probably exceed five hundred, while there are in the Eastern States, together with New-York, New-Jersey, and Pennsylvania, more than two thousand Congregational Churches and Presbyterian Churches connected with the Triennial General Assembly. A very large portion of these five hundred, however, are among the most able and benevolent; but if the remaining fifteen hundred would do as much in proportion to their ability, all that the friends of the Society ever dared to anticipate would be accomplished. And yet State and District Associations, and Synods, and Presbyteries, having under their care not much less than this number of Churches, have voted their cordial approval of the Society.

But recorded approbation is not sufficient. In order to complete success, the Society must be *practically* adopted. No benevolent organization, which depends on annual contributions, can make its collections efficiently and economically, unless it has a regular and a recognized place in the system of benevolence adopted by the Churches. For obvious reasons there will be on every hand increased expense, and a loss of time and power. Every new Society must meet with these difficulties—and some special obstacles have been encountered by this Society, growing out of the nature of its object and the peculiar state of the public mind in reference to that object, when its operations commenced.

Were reasons demanded for our perseverance under such disadvantages, we should reply, that two considerations alone would set the question of its expediency forever at rest. First, that we were creating machinery and accumulating capital for future operations. Second, that the peculiar province of the Society thus far has been *to save Institutions from destruction*. In the possession of those, in view of whose necessities

it was organized, it found property which for educational purposes was valued at some \$400,000, while their combined indebtedness exceeded \$100,000. Had these Institutions been forced into liquidation, (as many of them must have been,) the greater part of this large amount of property would have been sacrificed. Pecuniary considerations alone, therefore, would not only justify, but demand what the Society has done, and on the very same principles which lead the merchant to effect temporary loans at high rates of interest, in order to save his credit and his stock in trade.

But such considerations are of minor importance. Had not timely aid been rendered, foundations laid in prayer would have given way—long years of toil and sacrifice on the part of noble bands of men would have been lost—fountains of intellectual and moral power whose streams had just begun to bless the West, would have been dried up, and the cause of Collegiate and Theological Education, so far as identified with these Institutions, rolled back for a whole generation, and that generation one into which *ordinary centuries* seem compressed!

That which the Society especially needs at the present time is, *a regular and recognized place* in the system of benevolence adopted by the Churches. Were all those which cordially approve of its objects to give it such a place, its benevolent ends could be most certainly and easily secured. We are aware that the multiplied organizations of the day interpose serious practical difficulties. There are but twelve months in the year, and no multiplication of Societies can increase the number. All objects, however, which are truly worthy, and require aid, can have a hearing, by the adoption of *a system of classification*. Kindred objects may be combined into clusters, and these clusters so reduced in number that appeals in their behalf shall not have an injurious frequency.

2. The Society was designed to be *auxiliary to Western effort*. Its object, as expressed in its constitution, is, "to afford assistance to Collegiate and Theological Institutions at the West, in such manner and so long only as in the judgment of the Directors the exigencies of the Institutions may demand." Its original design was to supply what was lacking in Western ability, and all its movements and tendencies thus far have been strictly coincident with this design. The Institutions thus far aided, with one exception, were in being when the Society was organized; and the questions for the Board to decide have not been whether their locations might not have been better, or their number reduced, or their full development

as Colleges delayed, or their scale of expenses contracted,—but whether the Society should take them where they are, and as they are, and aid in giving them a permanent existence. The whole influence of the Society, however, has gone to encourage economy in the use of funds, and induce caution as to incurring debts. The spirit that prevails at the several Institutions in reference to these points will appear in the subsequent parts of this Report.

In order to appreciate rightly the labors of the Society, it is essential to keep constantly in view not only *its results at the East*, but its influence *in stimulating effort and developing resources at the West*.

RESULTS AT THE EAST—FINANCIAL STATEMENT.

From the Treasurer's account, which has been duly audited and found correct, it appears that the balance in the Treasury, by the last Report, was \$137 27. The amount received during the year has been \$12,339 38. For the regulation of disbursements it was voted, at the last Annual Meeting of the Board, "That, after deducting the expenses of the Society, the appropriations for the ensuing year be made according to a ratio of numbers on the following scale, viz:—Western Reserve College, with its Theological Department, to be represented by the number 60; Marietta College, 45; Wabash and Illinois Colleges, each by 40; and Knox College and Lane Theological Seminary, each by 20. An absolute appropriation of \$600 was made to Wittenberg College.

In addition to the above receipts, the sum of \$100 has been contributed by individuals for the publication of Porter's Plea for Libraries and Haddock's Address. Some \$12,000 have also been subscribed by individuals for the benefit of certain Institutions under the patronage of the Society, its payment being conditioned on their success in securing a given amount, which would enable them to dispense entirely with the aid of the Society. Many of these are \$500 subscriptions, some amount to \$1,000, and one rises as high as \$1,200. While this causes a diminution of *present* receipts in certain localities, no doubt is entertained by the Board that it is an arrangement by which greatly increased efficiency can be given to the operations of the Society, and the period of dependence on its aid essentially shortened in respect to most of the Institutions which now receive assistance. During the last year the Eastern field is supposed to have been worth to the *cause*, and that through the influence of the Society, not less than \$25,000.

Two Agents have been employed during the year, at a salary of \$800 each, viz: the Rev. J. M. Ellis, in the Eastern part of Massachusetts, together with portions of Rhode Island, New Hampshire, and Maine; and the Rev. Mason Grosvenor, in the Western Counties of Massachusetts and portions of Connecticut. The Rev. D. W. Lathrop has also labored nine weeks in Central and Western New-York; and limited service has been rendered by Western College Officers. Other parts of the field have been visited by the Secretary, his location being New-York City, and his salary \$1,400. For various services rendered, a compensation of \$500 has been granted to the Treasurer.

Five thousand copies of the Fourth Annual Report have been issued; 1200 copies of the Discourse delivered at the last Anniversary, by Rev. Dr. Bacon; 1000 copies of Porter's Plea for Libraries; 3000 copies of Todd's Letters on Colleges; and 2000 copies of an Address in behalf of the Society, delivered in May last, by Rev. Professor Haddock, of Dartmouth College. The balance remaining in the Treasury is \$40 64.

The premium of \$100, mentioned in our last Report, as offered by a benevolent individual for the best "Essay on the Educational System of the Puritans as compared with that of the Jesuits," has not yet been awarded. The manuscripts sent in as competitors for the premium are now in the hands of the committee of award—Hon. Theodore Frelinghuysen, Rev. L. Bacon, D. D., and Rev. Albert Barnes.

RESULTS AT THE WEST.

The influence of the Society in stimulating effort, and developing resources at the West, will appear from what has already been accomplished there, and from what the several Institutions are willing to attempt in future. We will begin with Western Reserve College.

The pecuniary condition of this Institution was exhibited in our last Report, and the statement made that subscriptions to the amount of \$40,000 had been obtained on the Reserve, towards the completion of an effort to raise \$100,000 which the Trustees had resolved to make for the permanent endowment of the College. They have now opened a subscription for the remaining \$60,000, in respect to which the following circular of the Trustees, addressed, in April last, to the "friends and patrons" of the Institution, will furnish all needed information.

"The Western Reserve College has now completed the twenty-first year of its existence. Amidst the extreme embarrassments which have

gathered around all Western Colleges, it has attained a growth in numbers, reputation, and influence, certainly highly encouraging.

"During this period, the Trustees have succeeded in gathering the necessary means of instruction for an Institution of a high order, having provided suitable Buildings for Students, Lecture Rooms and Apparatus, an Observatory with Instruments, a Library, Cabinet, and extensive College Grounds, at an expense of more than 50,000 dollars.

"The Friends of the College are doubtless aware, however, that owing in part to severe losses, the Institution has been for the last eight years in a condition of great embarrassment, and sometimes of imminent peril. For some years past, the disposable property of the College, aside from the buildings and necessary means of instruction, has been little more than sufficient to meet the existing debt, leaving nothing to be relied upon for the support of Instructors.

"The Institution includes a Theological Seminary, College, and Preparatory Department. Its expenses for all Departments have been about 8,000 dollars annually (about one-fourth the expenses of Yale College), while its tuition amounts to about 2,000 dollars, leaving an annual deficiency of \$6,000. The most active and self-sacrificing efforts have been necessary to meet this deficiency and preserve the Institution.

"In Oct. 1846, a subscription (begun and suspended in 1845) was actively resumed, with the view of raising as speedily as possible the sum of 100,000 dollars—the amount necessary for the stability of the College. By constant and faithful effort this subscription was carried forward to the sum of \$40,000 by the 1st of Jan. 1848.

"It is manifest, however, that if the effort here ceases, this sum will in a short time be absorbed by the current expenses, and the College be reduced to the same destitute and perilous condition as before. The only hope of rendering the Institution secure and permanent, lies in a vigorous prosecution of the work to a speedy and successful issue, in a subscription to the full amount of 100,000 dollars.

"The Trustees have therefore opened a subscription for the remainder of the sum needed, \$60,000 dollars, upon the following conditions:

"1st. Donations shall be held in the name of the Trustees of the Western Reserve College, or of an individual appointed by them, as a Trust Fund for the endowment of the College, to be managed by the Trustees in behalf of the Donors, but not liable for the debts of the Institution.

"2nd. The Principal of the Fund shall be put in a productive state of investment, and the Interest only used for the support of Instructors in the Institution.

"3rd. In case the College shall be wholly and permanently abandoned, the several donations, without interest, shall revert to the Donors or their legal heirs.

"4th. The Treasurer of the College shall make an annual Report of the condition of the fund to the Trustees, and furnish copies to the respective Donors when called for.

"5th. The Trustees shall prosecute an active Agency for the establishment of this Fund, and the sum of Sixty Thousand Dollars shall be subscribed by the first day of January, 1850.

"In view of these conditions, it will be clearly seen that prompt and energetic action is absolutely necessary. Unless the whole sum of

\$60,000 shall be subscribed by the time specified, Jan. 1st, 1850, the effort fails, the whole labor is lost, and the suspension of the College seems inevitable.

"With this view of the case, the Trustees would urge upon the attention of the friends of the College the following points, as highly desirable to be attained:—

"1st. That those who contemplate making donations should decide to do so as speedily as a due consideration of facts will possibly admit.

"2nd. That each should aim to do as much as a reasonable regard to his circumstances will allow.

"3rd. That the earliest practicable day of payment be assigned.

"4th. That payment so far as possible be made in cash or productive property, in order that the interest may be soon realized for the support of the instructors.

"5th. That the whole sum of \$60,000 be brought into a productive form within the year 1850.

"The Trustees have not thus hazarded the permanence of the College upon the present effort without due consideration of the circumstances and fair probability of success. They believe that the country never before has been in a situation so favorable to such an effort as at the present time; they believe that the College never stood so high in the favor and confidence of the community as now; and are confident that if the tried benevolence of the friends of the College can be brought into *seasonable action*, the result will not be doubtful. They *know* that if others friendly to the Institution will emulate the liberality of those who have already subscribed, the work will be speedily and surely accomplished."

One-fourth of the above \$60,000 has already been secured on the Reserve.

ILLINOIS COLLEGE.

In our last Annual Report it was stated that, with the exception of the College buildings, and thirty-three acres of land on which they were situated, together with Library and Apparatus, in all of which had been invested more than \$50,000; also \$4,500 in notes, bearing interest,—all the property of this Institution had been set apart and devoted to the payment of its debts, which amounted, in 1846, to \$30,000. This property was formed into a stock of three hundred shares, to be sold at \$100 each, and the proceeds applied directly to that object. At the Annual Meeting of the Trustees, in July last, the Treasurer, N. Coffin, Esq., reported, that one hundred and thirty-five shares remained unsold; of these shares, Mr. C. himself then became the purchaser, under a special contract, of which the following are the terms, viz.: that he should give security to the Trustees of paying all debts and liabilities of the College existing on the 15th of July, 1848, and that, in consideration of his coming under this obligation, the Trustees would make

over to him all the property of the College not excepted as above. Mr. C. then resigned his office as Treasurer of the Institution, in order to devote himself to the consummation of this important work. We have then ONE COLLEGE OUT OF DEBT; and yet, says the Treasurer, in a letter to the Secretary, under date of Aug. 14th, 1848, "had it not been for the timely aid of your Society, this College must have been at this time HOPELESSLY INSOLVENT."

The President of the College, in behalf of the Trustees, renews their application to the Society for aid. The expenses of the College for the current year he estimates at \$4,600, and the income at \$2,000, leaving a deficit of \$2,600. His appeal we will give in his own language:—

"In reference to this sum, I remark, that it is a very different case from that which we have hitherto presented. The life or death of the College is involved in the numbers which this statement brings before the Society.

"If we fail to meet our expenses now, all will be over with us. We have no longer 20,000 acres of land to fall back upon. Our friends will not stand by us another hour in running the College in debt. They ought not. The College must keep out of debt, or give up. Our Trustees feel pledged to the Society and to the community on this point, and *must* keep their pledges. Again, the Trustees have done all in their power to reduce expenses. Of three vacancies in the faculty, they have filled but one with a permanent officer, so that we have no permanent officers but a President and two Professors. We have also diminished the whole number of Instructors to one less than any previous year for a long time. The Trustees felt that they could not apply the pruning-knife any farther without endangering life.

We are no longer talking in vague uncertainties, but present a perfectly definite appeal. Is not this College, with its splendid site—its valuable buildings, Library and Apparatus for instruction—its near twenty years of experience, and all the hopes of the Church which have been clustered around it—all the labor and self-denial which have been expended on it—*worth saving*? If we can now hold up, we are confident—we have a right to be confident—of a speedy increase of income from other sources: Students will multiply, and we shall gain rapidly in the confidence of the public for efficiency and permanency. Nothing seems to me more apparent than that the College enterprise in the West requires that this Institution be sustained. There is a certainty, that in subsequent years the annual deficiency will not be more than \$2,000, while we have reason to believe that it will be rapidly reduced below that sum. If this deficiency is met, there will be opened before this College a new career of usefulness; but, otherwise, it is easy to see that the most serious disaster is inevitable."

WABASH COLLEGE.

It was stated in our last Report, that the indebtedness of this Institution had been reduced, by means of subscriptions

obtained in Indiana, from \$17,000 to \$5,000, and that the Trustees expected to make collections on old subscriptions sufficient to liquidate the whole. The Treasurer, in renewing their application for aid, says, that the debts of the College remain about as they were at the date of their last application. They have still some outstanding subscriptions; but it is very difficult to make collections. This debt would have been entirely liquidated before this, but for the necessity of using their collections in part to meet deficiencies in current expenses.

The Treasurer estimates the current expenses of the present year at \$4,000, and the income at \$2,060, leaving a deficit of \$1,940. He then says—"Our efforts, in agency, during the past year, have been rather limited, though considerable has been accomplished for what we call endowment scholarships. Our agent will prosecute his work the coming year. With a lively sense of our obligations to the patrons of the Society for their aid in times past, we renew our application for the year to come for the above amount, \$1,940."

MARIETTA COLLEGE.

In our last Report it was stated, that the debt of this Institution had been reduced since the organization of the Society from \$18,000 to \$9,600. It has since been increased to \$11,000. But the following communication from the President will show the reason of this, and furnish a striking illustration of the power of the Society to stimulate Western effort, as well as the value of the direct aid which it furnishes:—

"The above statement will give you a *general* idea of the pecuniary condition of the College, and of the progress which has been made in adding to its resources.

"You will notice that the aggregate of our debt has, since the last year's report, been increased. This is owing, in part, to the purchase of a piece of property in the College square, which the owner kindly held, to prevent a sacrifice to the Institution, and which the Board was under a moral obligation to assume, and partly to a deficit in our receipts, when compared with our expenses. The debt, moreover, has been gradually but steadily assuming a form more and more difficult to be borne. More than half of it is due now to the College officers, whilst they are deeply in arrears to their creditors.

"Something must soon be done to relieve them, or they will be crushed by the burden which is laid upon them.

"We desire to acknowledge most gratefully the amount of aid which we have received from the Society, though the sum has been, during the last, as during former years, considerably less than the difference between our current receipts and our current expenditures. It has still

been of vital value to us. It has kept alive hope, and it has stimulated effort on the home field.

"The apprehension has sometimes been expressed by pastors, and by benevolent individuals at the East, that the tendency of the operations of your Society might be to 'pauperize' the West—to paralyze effort among the Western friends of the Institutions aided by it. So far, at least, as Marietta College is concerned, *the contrary has been the result*. At the time when the Society went into operation, such was the stagnation of business in this region, and the general prostration of pecuniary affairs among the Western friends of the Institution, that, without the prospect of foreign aid, which your organization afforded, the attempt to keep up the Institution must, in all probability, have been abandoned. The aid received from the Society, inadequate though it was, encouraged the friends of the College to persevere, and, at the earliest day on which the condition of the country afforded any hope of success in the enterprise, an effort was commenced to raise the sum of \$50,000. The subscription was opened in May, 1847, and, for reasons which it is not necessary to detail, the payment of individual pledges was conditioned upon success in reaching the sum of \$25,000 before the first day of August, 1848. This point has been reached. Here, then, is an amount of \$25,000, besides some other considerable sums before subscribed, secured at the *West* for the cause of Christian education, to raise which, *not even an attempt would probably have been made, but for the hopes excited by your Society*.

"In the prosecution of this effort, we have met with many noble specimens of large-hearted Christian liberality. The subscription was headed by pledges of \$2,500 each, from two gentlemen, neither of whom is considered wealthy, at least in the Eastern sense of the word, and both of whom have previously been large contributors to the funds of the College. I have not room to refer to other donors, or to state circumstances which would show the self-denial with which many of the subscriptions have been made. There is one case, however, so remarkable, that I cannot refrain from mentioning it. A young farmer, in a neighboring town, who had received his education in part from this Institution, well knowing the embarrassment of the College, and hearing of the effort in which we were engaged, sent in a pledge to give to the Board \$600, upon two conditions: first, that he might be permitted for a time to retain the principal, regularly paying the interest, and, *secondly*, that in case of his decease before the principal should have been paid, the balance should be canceled, provided his estate should not be found sufficient to pay it, thus relieving his memory from the charge of insolvency. I leave you to make your own comment, and to judge whether there are not at the West at least some hearts which appreciate the value of such institutions as those which your Society is aiding to sustain.

In regard to our future wants, I may state as a reason why we shall need (for a year or two more) to stand upon the same footing, in relation to the Society, which we have occupied for the last year, that but a small part of the subscription which has been made, has as yet been paid; a considerable portion of it is also in lands, and other property not immediately available. It is highly important that the effort should be prosecuted immediately, either at the East or West, or in both sections at once, to bring up our subscriptions to the amount of \$50,000. Whilst this effort is in progress, and whilst we are engaged in getting

our subscriptions and property into an available and interest paying shape, it is exceedingly desirable that our current expenses should be met. The Institution ought not to be permitted to sink further in debt. Now is the time to place it in a safe and easy position. That we may be able to accomplish this, I need not say we look earnestly to the operations of your Society."

KNOX COLLEGE.

Before any appropriation was made to this Institution, it was visited by a special committee of the Board. In their Report the committee say—

"It was not the original design of the founders of this College, to apply for foreign aid at all. Their reliance for the endowment of the Institution was upon the sale of lands. Ten thousand acres lying in a body, were purchased, in the centre of which Galesburg [the seat of the College] was located. After certain reservations for the town and for Collegiate and Theological uses, the purchase was divided into farms, appraised upon the average of five dollars per acre. In consideration of the high price paid for these lands, the privilege was granted to the purchasers of the first forty farms of one hundred and sixty acres each, of keeping two students for each farm, in some department of the Institution, for a period of twenty-five years."

The first appropriation to the Institution was on condition that the Trustees should make all reasonable efforts to convert these scholarships into "a charitable fund." Since the last annual meeting of the Society, the following reply from the Trustees, to certain inquiries made by this Board, has been received:—

"Your questions to the Trustees are,

1. "What is the number of your Scholarships?" Ans. 80, of which 4 are lost, the scrip not being issued, the claimants dying.

2. "To what Department attached?" &c. Ans. No such distinction was made. The Scholarship-holder has the right to send to either department. The intent of the Scholarships being to educate the *families of the holders*, who contributed to found the Institution, a vast majority of the Scholarships consumed, have been and will be, in the Academy.

3. "How many in each Department have enjoyed the benefit of Scholarships during the past year?" Ans. The whole number of pupils the last year was 233. Of these, 26 were College students, and 207 members of the Academy. Males 119—Females 88. Of the 26 College students, 18 were on Scholarships, about one-third as a gratuity; and another third were the sons of Scholarship-holders. Of the 119 Males in the Academy, 29 were on Scholarships, and 90 were paying scholars. Of 88 Females, 27 were on Scholarships, and 61 paid tuition, making 74 out of 233 students who received aid from Scholarships. * During any single quarter, but about 50 Scholarships have been in use. No scholar is received into the Institution on a Scholarship, who does not pay a

contingent bill of \$2 per year to the Institution; and but one scholar can go on a Scholarship at a time.

4. "What are the resources of the College?" &c. Ans. Notes and mortgages to about twenty-five thousand dollars, and buildings valued at from ten to twelve thousand dollars more. Village lots and other lands near the Institution, valued in the county assessor's list at about thirty-five thousand dollars, and some three or four thousand acres of land in adjoining counties. Our books and apparatus are worth, say three thousand dollars. The amount secured by note and mortgage, is the only productive fund yielding interest, which is about \$1400 per annum.

5. "What portion of this belongs to the Collegiate Department?" Ans. The village property was originally designed to support the Academies, but it was found the College must suffer if the original plan was strictly adhered to. It has therefore been departed from, and the funds promiscuously applied as needed.

6. "Will any portion of your annual deficiency accrue in the Female Department?" Ans. No. Both departments of the Academy have more than supported themselves.

The people in the vicinity of the College have recently subscribed some \$2000 for a building to be erected for the reduction of expenses to indigent students.

WITTENBERG COLLEGE.

The financial condition of this Institution was fully set forth in our last Report. Since that time, \$2,500 have been added to its funds, in addition to the \$600 pledged by the Society. The decision of the Board is to grant the same amount of aid to this Institution for the ensuing year, in the expectation that applications for contributions to the Society will be made to the Evangelical Lutheran Churches.

LANE THEOLOGICAL SEMINARY.

In our last Report it was stated that no general effort for the liquidation of debts had been made, in consequence of the suit at law some time since instituted against the Faculty, and at that time pending in the Supreme Court of Ohio. This was decided in favor of the Faculty by the Court in Bank. About the same time another suit was instituted in Chancery against the Trustees, being in the form of a petition of the plaintiff, David R. Kemper, that the Court would require the Trustees to conform to their Charter, which he claimed they had violated in two respects: 1st, In neglecting to require manual labor of the students: and 2d, In putting men into the offices

of instruction, who were not members of the Presbyterian Church in the United States.

On this suit the defendants demurred to the right of the plaintiff to institute the suit, and the Court sustained the demurrer. From this decision the plaintiff then appealed to the Supreme Court; but when the appeal came before the Court, he asked and obtained leave to amend his plea. His first plea was, "D. R. Kemper, a *donor*." His plea now stands, "D. R. Kemper, a *Presbyterian*, in behalf of himself and other Presbyterians." The Court reserved the decision till the meeting of the Court in Bank in January next. If the plea of the plaintiff is sustained, the case must go to trial on its merits, otherwise the whole matter is at an end. The debts of the Seminary have been reduced by about \$500 during the year.

It thus appears that since the last Anniversary of the Society, the amount subscribed on the Western field, absolutely or conditionally, for the benefit of these seven Institutions, or realized from the sale of property and applied to the liquidation of debts, exceeds \$60,000. This result stands so intimately connected with the operations of the Society, that we have a right to trace it to this source of influence. The following resolution, unanimously adopted at the Western Presbyterian and Congregational Convention held at Buffalo in June last, shows how our organization is regarded at the West.

"Resolved, That this Convention express their thanks to God for the very great good which has already been accomplished by the Society for the Promotion of Collegiate and Theological Education at the West, and they hope that it may continue its operations till the wants of the West in this department are fully supplied."

BELOIT COLLEGE.

An application for aid has just been received from the Trustees of this College, which is located at Beloit, in Wisconsin. It has been decided by a unanimous vote of the Board at its present meeting, to place it on the list of Institutions aided by this Society. From the Appeal of the Trustees [see Appendix] we learn that the citizens of Beloit have contributed \$12,000 towards the establishment of the Institution, and that the Hon. T. W. Williams, of New London, Conn., a member of this Board, has endowed a Professorship, by a donation of land valued at \$10,000. A donation of \$1000 in land has also been made by the Rev. Henry Barber, of Dutchess Co., N. Y. Wisconsin, from its location, the rapidity of its growth, the character of its population, &c., forms a field of surpassing interest for such an enterprise.

MOTIVES TO EFFORT.

We have not assembled simply to review the past, but also to consider the motives which urge us to the future prosecution of our enterprise. It was a noble conception of James Smithson, of England, which led him to commit \$500,000 in trust to the United States of America, to be used for the "INCREASE AND DIFFUSION OF KNOWLEDGE AMONG MEN." And in order to secure these noble ends, the munificent gift itself was not to be *diffused*, but hoarded and concentrated in an *Institution*. The Solar System is illuminated by light first condensed into a Central Orb. This is Divine philosophy—concentration in order to diffusion.

This is the philosophy which directs the movements of this Society. Every Institution which it aids in establishing at the West, is for the increase and diffusion of knowledge among men. Here also is concentration *in order to* universal diffusion.

It was a peculiar honor to this nation to be selected by a foreigner from amongst all the nations of the earth, to be A TRUSTEE FOR MANKIND. As a nation we can be charged with no higher trust. But in prosecuting the work of this Society, we are *in part* fulfilling such a trust. We can therefore on the present occasion select no better post of observation from which to discern our duties and responsibilities, than that sublime position into which the providence of God in a thousand ways is bringing us as a nation.

OUR COUNTRY.

The country itself which we inhabit is such a trust as has been committed to no other nation. Stretching from sea to sea, and from the frozen North to the burning South, it embraces within its ample boundaries every variety of soil and climate, and possesses internal resources that might well constitute the wealth of a world. It has bread enough to feed its own accumulating millions, and then to spare for famishing nations. Its very vastness is but an index of the mighty designs which God had in view in its creation, and whose wondrous developments make the briefest space in its history big with importance. The lateness of the period at which it was laid open to civilized nations, seems to indicate the part which it was to act in the last great drama of the world's history.

The manner of its early settlement stamped it with charac-

teristics that are still its glory, and will, we trust, be imperishable. It was opened and *dedicated*, as the grand asylum of the oppressed and persecuted. Hither the fretted and weary exile fled. Here unshackled man walked forth, and found ample room for the free spirit. As the devout worshipper kneeled upon the deck of the Mayflower, or on the wild shore, or in the depths of the wilderness—he felt that an ocean rolled between him and the prying eye of the informer, and he could give the boldest utterance to his holy aspirations and his opinions, without any fear that the sounding sea, the echoing shore, the pathless forest, or the howling winds, would read in his hearing some hated act of uniformity. The majesty of nature with which he was surrounded, seemed to *mock* at the very idea of *fettered* worship. He was alone with God.

TRUE PHILOSOPHY OF SOCIETY.

But such spirits were not sent here to rest, nor to live for themselves. The first great act of free worship done, they addressed themselves to toil, that they might fulfill their sublime mission. They were sent here to hold in trust for the benefit of mankind a *priceless boon*. Their own description of their work deserves to be written in letters of gold.

“After God had carried us safe to New England, and we had builded our houses, provided necessaries for our livelihood, reared convenient places for God’s worship, and settled the civil government—one of the next things we longed for and looked after was TO ADVANCE LEARNING, AND PERPETUATE IT TO POSTERITY—DREADING TO LEAVE AN IL-LITERATE MINISTRY TO THE CHURCHES WHEN OUR PRESENT MINISTERS SHALL LIE IN THE DUST.”*

In these few words, uttered by simple-hearted but true men, as descriptive of what they *had done*, we have developed the true philosophy of society. And the place of our assembling, as well as the errand which has brought us together, renders a special notice of it appropriate. These few words, as a guide to the proper organization of society, are worth more than all the ponderous tomes ever penned by *visionary theorists*. Here is “Liberty, Equality, Fraternity,” in blessed reality—and simply because the delicate network of brotherhood which pervaded that infant society received its vitality from its connection with the throne of God.

Witness at the very outset the straight-forward declaration that “God had carried” them “safe to New England.” Then

* Young’s Chronicles of Mass., p. 551, Note.

next to building their houses and providing necessities for their livelihood, they "reared convenient places for God's worship." They had left cathedrals, and surplices, and liturgies, and rubrics, and mitres behind—but still they needed places, and "convenient places" for God's worship, and they would give no sleep to their eyes nor slumber to their eyelids, till the sanctuary arose, where they could worship "without the admixtures of human ceremonies."

They had also left behind them kings, and thrones, and despotisms, and as the next step in the great process, they say—"we," i. e. the people—the sovereign people—"settled the civil government." But an ignorant people could not administer such a government if "settled." The erected sanctuaries therefore must be supplied with learned expounders of God's word, and able defenders of the faith, or in their view the vital power of their whole system would fail. The following emphatic language furnishes the sole reason assigned by them why they "longed for" the advancement of learning—"dreading to leave an illiterate ministry to the Churches after our present ministers shall lie in the dust." We cannot suppose that they really *had* no other reason—but this in their view comprehended all others. Were they mistaken? Were they a band of religious enthusiasts, cast upon these shores by the effervescence of society in Europe—fit associates for wild beasts and roaming savages? LET THE NATION WHICH THEY FOUNDED ANSWER.

THE SAME WORK CONTINUED.

But the work of organizing society, which they commenced, has been going on for more than two centuries, and at the present time is proceeding on a scale of magnitude surpassing all previous periods of our history. Could those men be permitted to revisit the scenes of their early labors, they would no doubt be overwhelmed in view of what God had wrought through their instrumentality. Mankind are beginning to appreciate their labors. But in similar labors we are called to bear a part. And it is no less true now than it was two hundred years ago, that great streams of influence head in infant states of society. It is an exciting thought, that all over the boundless West, we can set such streams in motion. And the scattered drops of to-day will become a rill to-morrow. The next day rill will mingle with rill, and the swelling tide go on till it bears a mighty volume of blessings through the land.

We need not say "there are four months, and then cometh

the harvest." The great field whitens under the eye of the husbandman. "The ploughman overtaketh the reaper, and the treader of grapes him that soweth the seed." At the West, if nowhere else, "truth is stranger than fiction." No calculations in reference to the growth of that country are so startling as those of simple arithmetic. There is hardly danger of giving full play to the boldest imagination, and then taking its creations as sober verities. When we review a given period in the history of the West, we are almost sure to find our estimates made at the beginning deficient. The tide of emigration mountain-high rolls in, and the commotion and effervescence, caused by its commingling currents, are as if a world, "without form and void," were emerging from chaos. "The evening and the morning" of successive days in this new creation, reveal changes which strike every beholder with amazement. Villages, cities, and states, rise as by magic into full organic life, and must have all the institutions and influences of permanent society, or perish.

THE PHILOSOPHY OF SOCIETY NOT CHANGED.

In these circumstances, the West has no higher nor more pressing want than those *permanent* fixtures and influences that shall arrest and give stability to its fluctuating elements. Society needs anchoring. Every intelligent and candid mind acquainted with the true state of things, rebels against the idea of providing for the greatest wants of that country without such influences. The constituents of Christian society are the same now as they were two hundred years ago. And they must be created and held together by similar influences.

The history of this nation on every page furnishes undeniable evidence, that our ancestors took right views of society, when they put *an intelligent and godly ministry* as the *representative* of its vital forces, and the apprehended destitution of which was sufficient to fill their souls with dread. Indeed, all modern attempts to evangelize countries, but add confirmation to these views. It may be well here to give the experience of some of our benevolent organizations.

The American Tract Society, in its general view of Colportage, for 1845, uses the following language:—"It is not supposed, nor has it ever been, that Colportage furnishes a substitute for the preached gospel. On the other hand, it is the aim of the colporteur to prove himself every where and in all circumstances, the humble but faithful *auxiliary* of the evangelical ministry." The grand argument relied on by the

American Sunday School Union, to sustain its extended and benevolent operations in our new settlements, is the alleged tendency of Sabbath Schools *to prepare the way for the church and the ministry*. One of its most efficient agents in the West, says—"The Sunday School is never regarded in feeble settlements as an adequate substitute for the gospel ministry. It is more constantly established with a view to the establishment of such a ministry as an ulterior object." So also in Missions to the heathen. The Rev. Dr. Anderson, Secretary of the A. B. C. F. M., says—"I state it as the result of my observations and reflections for many years past, confirmed by what I have seen in the Levant, that the department of labor to be fostered with the most zealous care in Missions, is the *public, formal, stated, frequent* preaching of the gospel, at every station." A late writer in the Journal of Commerce says—"As to sustaining Christianity in this or any other country, without a regular, well-educated and faithful ministry, I don't believe in the possibility of it."

From every point of view, therefore, we reach the conclusion, that *our chief anxiety in reference to the West should be to furnish it with an intelligent and godly Ministry*. This is the grand point in the organization of Christian society now, as truly as it was two hundred years ago, and no less so on the banks of the Mississippi than on the shores of the Atlantic. Just in proportion, therefore, as there is deficiency here, weakness is carried into our whole system of evangelization. Were further confirmation needed, we might find it in the fact, that the great adversary, with all his legions, seems to be assailing this point. How many classes of professed Reformers, in the garb of Christianity, feel that they can never reach their anticipated millennium except over an annihilated Church and a prostrate Ministry!

SIGNS OF DANGER.

And yet at this very point dangers are thickening. "There is in the prospect of the American Church, at the present time," says the New England Puritan, "no fact more fraught with alarm than the rapid decrease of the number of young men devoted to the ministry."

In a circular, issued by the General Agent of the American Education Society in March last, it is said:—

"Since 1841, in the six Orthodox Congregational and Presbyterian Theological Seminaries of New England and New-York, there has been a decrease of Students from 501 to 298—more than *two-fifths*

in six years. About 100 will enter the ministry this year from those six Institutions. It is estimated that about sixty Pastors of Congregational and Presbyterian Churches, in New England and New-York, are annually removed by death. After filling the places of these, to say nothing of the waste from other causes, there will remain but *forty* to meet all demands for Foreign Missionaries, Home Missionaries, and Pastors of Churches newly formed within our own borders. But the case is growing still worse. The diminution has been more rapid the last year than before."

The average annual increase of Presbyterian Ministers in connection with the Triennial Assembly, since 1840, has been but twenty-eight. In the other branch of the Presbyterian Church, (according to the testimony of the Secretary of the Board of Education,) there has been no increase in the number of Candidates for the Ministry during the last five years.

A late writer in the Ohio Observer, in reference to the field in Northern Ohio, which the Theological Department of Western Reserve College is designed especially to supply, says:

"We have a demand for twenty Ministers every year, in order to supply ordinary vacancies and to do our proportion of the work of Missions."

And yet the last class of Theological Graduates at that Institution numbered but six—all but one of whom were engaged before they left the Seminary. This writer recollects but two Ministers, for the last five years, who came from the East, and still remain on the Reserve; but, within the same period, as many who were on the field have returned, so that nothing has been gained from the older States.

The last Report of the Education Society of the Evangelical Lutheran Church reveals a similar state of things, as will appear from the following extract:

"It is a subject of painful consideration which addresses itself to the Church, whence we shall supply the existing demand for Ministerial labor. Our duty is as clear and imperative as the word and the providence of God can make it. Independently of the heathen, who are stretching out their hands to us as well as to others for aid, the natural increase of our Church is suffering in many places from spiritual famine, while the immigrant Germans, from language and Church connection, naturally look to us for religious instruction. This subject becomes more painful when we consider that, since 1842, when the Church at large was blessed with extensive revivals of religion, the number of Beneficiaries has diminished constantly until the present time, whilst there has been no corresponding increase in the number of Theological Students who sustain themselves."

The Rev. Lyman Beecher, D. D., in a Discourse recently delivered in Boston, said that—

"If one thing more than another made him tremble for the welfare of his country, it was that so few pious young men of late years have entered upon a course of study in our literary Institutions. Almost all literary professions were crammed, but the demand for Ministers was never greater. If he had now one or two hundred Ministers, he could find work for them, especially in the West."

Individuals who are toiling in the Western field are known to have visited more or less of our Theological Seminaries at the East, within a few months past, for the purpose of securing additional laborers, but have gone back in despair of help.

In a recent number of the Home Missionary, it is said—

"From all parts of the Missionary field our Agents and Missionaries send up their 'special' solicitations for more laborers, and dwell on the peculiarities which seem to each to demand a preference for the field which he presents. But neither the resources of the Society, *nor the number of suitable laborers*, will allow these calls to be met. What, fellow-Christians and Churches of the Lord Jesus, shall be done in this emergency?"

We reply, that so far as providing "suitable laborers" is concerned, the answer is easy—we must urge on the work of *raising up a Native Ministry* at the West. Otherwise the sublime and heavenly enterprise in which the American Home Missionary Society is engaged, to say nothing of others, must be inevitably retarded, and that at the very time when it should advance with an all-pervading energy.

We must be consistent. That divine instrumentality which we make first in our reasonings, we must not put last nor middle in our benevolent efforts. Otherwise the million, for which there is at present no Evangelical Ministry provided, will soon be two millions, and so on indefinitely, and thus, as to all practical purposes, the argument *against* the Ministry would be constantly gaining strength.

THE GREAT PRACTICAL QUESTION.

This brings us to the great practical question which demands our attention on the present occasion, viz.: *What relation does this Society sustain to the work of providing the West with an intelligent and Evangelical Ministry?*

We answer, 1, That our Churches are dependent on Colleges and Theological Seminaries for the *education* of their Pastors. There are exceptions, but this is the rule. An educated and godly Ministry has ever been the strength and the glory of these Churches. Our ancestors, as we have seen, *dreaded* to leave an illiterate Ministry to the Churches after the living generation should lie in the dust. We profess to

follow in their footsteps. The progress of the world, too, only brings upon us motives of increased power to be faithful in this work. Hence the necessity of such Institutions as it is the object of this Society to secure.

2, The establishment of Colleges at the West widens the field from which candidates for the Ministry can be selected, and thus increases the probability that the average standard of qualification will be higher.

3, The education of young men at different points of the West secures a proper *diffusion* of those who enter the Ministry. The want of such diffusion has doubtless been greatly influential in producing that impression in respect to a surplus of Ministers, which now seems likely to result in serious disaster to the Church. Young men, born and educated at the West, will be likely to live, and labor, and die there.

4, Those who are trained on the spot, other things being equal, are best adapted to the country, and most likely to be useful. They grow up in sympathy with the people, know their circumstances, and can appreciate their difficulties; are familiar with their modes of thought, and feeling, and action, and can throw their influence through numerous channels, which would be closed to those who were trained elsewhere.

5, *An adequate supply cannot be furnished by the East.* It would be preposterous to expect such a supply even of present demands; but those demands are annually increasing with a fearful rapidity. Since our last anniversary, territory has been added to our national domain sufficient to make more than one hundred and thirty States, equal in size to the noble little State in which we are now assembled: add Oregon, and there are seventy States of the size of New-York. The present population of the three States of Ohio, Indiana, and Illinois, is greater, by half a million, than that of the thirteen Colonies at the time of the Declaration of Independence. Since the founding of Western Reserve College, in 1826, the population of Ohio alone has increased by not less than one million. *The average annual increase of the population of New England for the first twenty years of its history, was about one thousand. At this rate it would have required one thousand years for its population to have equaled the increase in Ohio for the last twenty-two years; and the population of the whole country, sixty-eight years after its settlement, was only one-fifth of this increase. At the above average rate of increase, it would have been 300 years before the population of New England would have equaled the present *annual* addition to our population from foreign immigration alone. Thus we might

go on with our arithmetic, till we should be confounded and overwhelmed! Nothing, then, can be more preposterous than the idea that the Eastern States can meet their own demands for an educated Ministry, and the demands of the heathen world, and at the same time supply the wants of the mighty and still expanding West.

6, Colleges, located at proper points throughout the West, will greatly increase the number of young men on that field who will obtain an education. It is not only true that Eastern Institutions can never supply its vast wants by educated young men, drawn from their own fields, but they can never supply the deficiency from the West. Probably not one in twenty of those who have been educated in Western Colleges, would ever have crossed the Alleghanies to find a Literary Institution, because, (1.) The expense of an education would have been essentially increased. (2.) The idea of *distance*, and separation from home and friends, would have sensibly affected the minds of inexperienced and timid youth when about to decide so important a question. (3.) The existence of Institutions which are seen, and whose influence is felt in the communities where they are located, awaken in many a young man the first idea of obtaining a Collegiate Education. There is the gathering and dispersion of students, their intercourse with the people, and especially with circles of relatives and friends. At the great convocations, too, at commencement, the eyes of thousands are opened to the importance of education, and strong desires are awakened in the minds of young men to avail themselves of the advantages which Colleges afford. On some such occasion, an audience of thousands, assembled perhaps in a Western grove, for the want of an edifice sufficiently ample, is often thrilled by the eloquence of ardent young men, fresh from the halls of science; and the effect is greatly heightened by the fact that they are natives of the soil, or have adopted the West as their home, and are consequently a part of the *people*.

On one such occasion a young man sat among the crowd, and, as he listened, a desire to obtain an education was awakened, and kindled to a flame, and he resolved that he would never rest till he had availed himself of the advantages of the Institution. But his father was in straitened circumstances, and knew not how to dispense with the services of his son till he should become of age. For the time being the son abandoned the execution of his purpose, but his daily labors were within sound of the College bell, and every stroke reminded him of privileges of which he could not avail himself, and served to kindle afresh the fires within. Months and

years passed away, and when at last told by his father, in the field, that he would cheerfully relinquish all further claim on his services, he dropped his instrument of husbandry, hastened to the house of one of the Professors in the College, and in the space of one hour had completed his arrangements for a course of study, and was quietly seated, getting his first lesson. A few years afterward he mounted the platform, on commencement day, to carry into complete execution the resolution of bygone years, and to awaken similar desires in the minds of listening youth.

Then there is the intercourse of the College officers with the people, as they go hither and thither to promote the interests of their Institution; their numerous public addresses at great points of influence, and on occasions of public interest, together with their effective discussions and appeals through the press. The united power of character, and voice and pen, is thus brought to bear on the public mind, and arouse the masses of the people to the transcendent importance of education. Most of these influences would be lost upon Western communities, provided students were obliged to travel to the Atlantic States in order to find seats of learning.

7, Our Churches are indebted to Colleges, under God, for the *conversion* of a large portion of their Pastors. This is a consideration which is often entirely overlooked. In fourteen of the twenty revivals which occurred in Yale College, in the space of ninety-six years, from the great revival of 1741, more than five hundred students were hopefully converted. And facts seem to authorize the belief, that the number of conversions which have occurred during the long period of its history would nearly equal one half of the whole number of its graduates who have entered the ministry. For a period of twenty-two years in the history of Middlebury College, *one half* of the pious graduates are believed to have been converted while connected with the College. About one hundred of the converts, in nine revivals which occurred at Dartmouth College, are known to have entered the ministry. The converts in six of these revivals numbered one hundred and seventy. One fourth of all the Alumni of Williams College who entered the ministry during a period of twenty-five years, were converted while in College. The converts, in five revivals at Amherst College, exceeded one hundred.

The Concert of Prayer, for Colleges, was established in 1827, and, within six years from that time, some four hundred and fifty students were hopefully converted in fourteen different colleges; and in about the same number of institutions

more than three hundred cases of conversion occurred in 1831 alone.

In illustration of the topic now under consideration, we propose to give brief sketches of the religious history of the several institutions aided by the Society. This history is calculated in a high degree to strengthen our faith and quicken our zeal.

WESTERN RESERVE COLLEGE.—The following sketch was prepared, in 1847, by Rev. G. E. Pierce, D. D., President of the Institution :—

“It is worthy of remark, that this College has been, from the beginning, a *religious* Institution. It had its origin in a religious want deeply felt by the devout men who laid its foundations. It was to be the instrument for providing an able, learned, and pious ministry, for the infant churches which pious missionaries were gathering and nurturing with untiring zeal and energy. It was a missionary establishment for planting the Gospel upon a new field. Nearly all the ministers who co-operated in establishing it, were missionaries from the Connecticut Missionary Society. They were not unmindful of the benefits that would result from a College with professional departments, to the state and the country, but their first object was to prepare the men who should feed the flock of God.

The originators of this enterprise were men much in prayer. Whenever assembled in council, in regard to their great undertaking, much of their time was employed in prayer to God for a blessing upon it. When the first committee met to deliberate in regard to it, the day was made a season of prayer in all the churches. And it is well remembered that some of the early founders, now in their graves, who freely bestowed their time and their treasures upon this object, also robbed themselves of their midnight slumbers, and employed the hours of the night in earnest supplication to God, that he would bestow his blessing upon the College. The first Board of Trustees were selected, not only on account of their enlarged and liberal views, and sound judgment, but also because they were sound in the faith, and ardent in their attachment to the cause of Christ.

The results of this enterprise have been in a high degree encouraging, and such as to show the religious character of the College, and the accomplishment of the leading object for which it was established. This College may have done as much in preparing a ministry and advancing the cause of Christ, as those more numerous attended, and furnishing a greater number of graduates. The first class was graduated in 1830, and the graduates for seventeen years are 131, and of these 60 have already entered the ministry, or are preparing to enter it. In the first years of Yale College, it furnished a less number of ministers in eighteen years, and a less number of graduates in twenty-two years—the former number being 58, and the latter 127. In the Theological Department of Western Reserve College, 70 students have received instruction, most of whom are now occupying important positions as pastors and missionaries. Besides the graduates and theological students, hundreds of young men have received more or less education

in the College and in the preparatory department, and have gone out to become teachers, to enter professions, or to occupy other posts of usefulness in various parts of our country.

The religious character of the College may be seen from the proportion of pious students at any given period. For instance, of those whose names appear on the Catalogue of 1843-4, the proportion of the professedly pious is 82 out of 123, or two-thirds. Taking the Catalogues of six successive years, beginning with 1837-8, the proportion is a fraction less. But if for those six years, we omit the preparatory classes, and take only the Collegiate and Theological, the ratio of the pious students varies but a trifle from four-fifths. The present year the ratio for all the Departments is three-fourths.

The influence of such a proportion of pious students is very beneficial to the institution and to the surrounding country. It is powerful in rendering the discipline of the College easy and successful, and in making the College community peaceful and happy. The theological students perform much labor in the small vacant parishes and destitute places in the vicinity, and pious students of all classes are extensively employed, within a circuit of six or eight miles, in sustaining Sabbath Schools and Bible Classes. There are at the present time 10 Schools, in which 24 students are employed as teachers, and in which there are from three to four hundred Sabbath School scholars in weekly attendance. This system of benevolent effort has been sustained here, with a good degree of zeal and fidelity, for nearly twenty years.

This College originated when the missionary spirit in this country was young and active, and the church and her ministry earnestly sought the extension of the Redeemer's kingdom, and revivals of religion were highly prized and extensively prevalent. The same spirit has extensively prevailed in this College from its early foundation, and revivals of religion have been of frequent recurrence.

The College fast and concert of prayer in February is always observed in this Institution, and is frequently attended with a season of spiritual quickening of more or less continuance. These seasons are often attended with the manifest outpouring of the Spirit, and assume the character of a marked revival. For an example, I give the following extract from the official Report of the Faculty to the Trustees for the year 1843:—

“In the month of March, a revival of religion that had been for some time in steady progress in the church, extended itself throughout the College. At that time there were not more than twenty-three or twenty-five students on the ground who were not professors of religion. Of these we have good reason to believe that one half were converted to God, most of whom have since connected themselves with the College church, or with other churches, and are honoring the Gospel by consistent Christian deportment. The results of this revival have been very precious, as seen not only in the salvation of sinners, but also in the increased spirituality of the church and the general good order of the College.”

God has not forgotten his covenant, and the present year is to be added to the years of revival. During the last term, a very pleasant state of religious interest existed in the College congregation. The members of the church were, as a body, greatly revived and refreshed. Several of the students were, as it is believed, made the subjects of saving grace; and two persons belonging to families connected with the

College congregation, also indulged hope of having passed from death unto life. It is worthy of remark, that in almost every case where this happy change is believed to have taken place, it was immediately connected with the preaching of the gospel on the Sabbath—illustrating the truth of the apostolic declaration, “It pleased God by the foolishness of preaching, to save them that believe.”

WABASH COLLEGE.—The following sketch was furnished by Prof. E. O. Hovey :

“The early efforts, (and I hope also the later,) were accompanied with much fervent prayer. Those present at the first three days’ meeting of several almost penniless Home Missionaries, with a few elders of the Presbyterian Church in Crawfordsville, at the house of Rev. James Thompson, to consult and pray for the welfare, spiritual and intellectual, of the Wabash country, will never forget the earnest prayer offered for divine guidance and blessing, especially the closing scene, when, upon the spot selected for the Wabash College, in the midst of nature’s unbroken loneliness, they once more implored the divine blessing to follow their decisions.* The first operations of the Institution as a preparatory school, under the care of one teacher, now Prof. Mills, were shaped by much valuable religious influence, and during this incipient period, several hopeful conversions occurred. Yet it was not till about two years after the College proper was organized, under the Presidency of Rev. Elihu Baldwin, D. D., that there was a distinctly marked revival of religion in the winter of 1838. During this term there were about ninety students in attendance, of whom not far from

* The Rev. J. M. Ellis, now one of the agents of this Society, who was present at this meeting, gives the following account of the scene to which allusion is here made :—

“Being at the time an Agent of the Am. Education Soc., I became acquainted with the painful destitution of educated ministers in Indiana ; and I learned from the brethren, that for the last four years they had been urging the moral destitution of that state on the attention of the Eastern Churches and Theological Seminaries—imploping their aid in sending more laborers into that great field, whitening and perishing for the harvest. And that for these four years of agonizing entreaty, only two additional ministers could be obtained for a population—then (1832)—of 400,000. This was a most depressing demonstration that the *East could not* be relied upon to furnish pastors for the teeming multitudes of that great state. At the same time it was found that there were some 12 or 15 pious young men of the best promise in the churches of the Wabash country, who would study for the Ministry, could they but have the facilities of education.

This seemed, in those circumstances, the clearest providential indication to found a College, for the education of such young men. After conversation and correspondence with all the brethren for 6 or 8 weeks, a general meeting for maturer deliberation and prayer was held at Crawfordsville, in which the most solemn and delightful sense of the divine presence seemed to pervade every bosom. In the end, the judgment of the meeting was expressed in a unanimous vote,—trusting in God, to attempt the founding of a College for the education of young men for the Christian Ministry. We then proceeded in a body to the intended location, in the primeval forest, and there, kneeling on the snow, we dedicated the ground to the Father, the Son, and the Holy Ghost, for a Christian College.”

30 were hopefully pious. Of the remainder about thirty were recorded among the hopeful subjects of the revival. In 1840 and in 1841 were also seasons of special interest, as the fruits of which some ten or twelve, it is thought, professed faith in Christ. In 1843 there was an interesting revival, bringing under the influence of religion some of the finest minds in the Institution. In 1846, 1847, and 1848, we enjoyed seasons of especial interest,—so that in the space of ten years the Institution has been visited with seven revivals. Other seasons of more than usual seriousness have occurred, and several conversions not connected with special excitement. One young man who had wandered to the West chiefly to gratify curiosity, providentially turned his steps to Wabash College. After being here a few weeks, a fellow-student, (who himself, from a boy behind the counter of a tippling shop, had become a student and a Christian in Wabash College, and now a minister of the gospel,) perceived that this stranger was troubled in mind, and seemed unusually sad. He kindly asked him to his room and inquired the cause—asked him if he was sick; he answered, “No—but I find I have a soul to be saved or lost!” He became a decided and active Christian. Another, born of Roman Catholic Parents, has, we trust, found the liberty wherewith Christ makes free. It is thought that there have been at least eighty-five conversions of students connected with this Institution. Of the five hundred and seventy-one students that have been connected with the College, 220 were either pious or became so after joining College. Fifty-two have been graduated, of whom thirty-nine were hopefully pious. *Twenty-two of the thirty-nine were converted while connected with the Institution.* Thirty-four are preaching in connection with different denominations; four or five are now engaged, or about to engage, in the study of Theology. So that about *four-fifths* of all our graduates are either in the ministry, or are preparing for it. I can add some facts, showing the efficiency and success of our graduates. In connection with the labors of those in the Presbyterian Church, some 20 new churches have been planted in Indiana. Some have labored in Illinois and Iowa, of whose success I have not facts to state. They have had under their labors about 25 distinct revivals of religion of greater or less extent. In these revivals between 400 and 500 individuals indulged a hope in Christ. With all our imperfections, we cannot but feel that God has owned and blessed our efforts, and that the time and money have been well expended for public utility, were we to regard only the obvious results. But with your view, that a “College is a tree of centuries,” may we not hope that ours, as it grows, will shed its fruit and extend its shade for the good of many generations.”

ILLINOIS COLLEGE.—This Institution had a religious origin in a double sense. The first movements in reference to it were made by Home Missionaries and others in the State of Illinois, interested in education and religion. Subsequently there was a union formed with them by an association of young men organized at Yale College, with a view of establishing a College in that State. The idea of such an enterprise originated in a Society of Inquiry respecting Missions, and previous to any knowledge of the movements for the same object in Illinois.

The President of the Institution, Rev. J. M. Sturtevant, D. D. in a recent communication, says—

“In the history of this College (founded in 1830) there have been at least six marked seasons of religious revival. One occurred in 1832 in connection with a revival in the village—one in 1834 when there was no revival in the village, and neither Faculty nor students attended religious meetings much in town—one in 1838 both in town and College—one in 1842, and another in 1848. Of all these, that in 1834 was the most general, powerful, and permanent. It pervaded the whole College. Our then large dining-room was converted into a place of solemn religious gathering, and the stoutest hearts seemed to bow before God's truth, and yield to the power of his Spirit. All the other five however have been seasons of the right hand of the Most High, and none of them more obviously so, than that of last Winter. Its fruits are still among us, and will I believe last forever.

How many young men have been in the judgment of charity converted in these revivals, cannot be ascertained with any accuracy; but the number with some probability may have reached as high as one hundred. Not a few of them too have been young men who came to College without a religious education, and without religious principles. Some of this class are now highly esteemed and useful Ministers of the Gospel. I will mention the case of two brothers who had been brought up principally within the mining region, and without any religion. One of these started for New Orleans to make his fortune; but the thought occurred to him that he would stop at this Institution, and improve his education a little. He accordingly joined the Preparatory Department, with no idea of remaining more than six months or a year. But he soon changed his mind, and resolved on a collegiate course. By his influence a younger brother was induced to come also. In the revival of 1834, both were converted. Both were afterwards graduated with honor, and are now preaching Christ with much acceptance and success.

Some six hundred young men have been educated in the Preparatory and Collegiate Departments of the Institution. The number of graduates is eighty-seven. Of these graduates, 41 have either entered the ministry, or are now in the process of preparation for it, and some six or eight more are very usefully employed as teachers. Another is a prominent and highly worthy member of the Legislature of this State, and one is a member of the Legislature of Iowa. With scarce an exception the influence of these graduates will be found to be in favor of the great fundamental principles of Protestant Christianity.

Of those who have left the College without graduating, a much less precise account can be given. Very many of these, however, have been for a greater or less number of years highly useful teachers of schools; a goodly number are preachers of the Gospel in different denominations. One of them, a Methodist, who left College at the close of his Freshman year, went directly into the itinerating system of that denomination. He rose very speedily to marked distinction, and though his labors soon ended by what seemed to us an untimely death, he left behind him a pathway of light which will lead many of his brethren onwards to higher attainments, both in knowledge and piety. He was a man of a truly enlarged and evangelical spirit.

The information which I have thus given, is meagre and unsatis-

factory, as all attempts to represent the influence of God's truth, and the agencies of his Spirit by figures, must be. The religious history of this College, to be known and appreciated, must have been seen and felt. It is recorded on high, and it is written in the minds and hearts of its Instructors and pupils, and in the religious condition of a great and growing state; and written, it is believed, in uneffaceable lines of light. It has been a history of revivals—of conversions from sin to God—of the triumphs of the Gospel. Sometimes our sky has been overcast, and the powers of evil have seemed ready to overwhelm us. But still the Lord has not forgotten us. He has come again in his mercy, dispelled the clouds, and filled our mouths with laughter and our tongues with singing. It is my conviction that the present religious state of the Institution, is more sound and more prosperous, than at any former period of its history."

MARIETTA COLLEGE.—This Institution was founded in 1833, mainly with a view to meet demands for competent teachers and ministers of the Gospel. In respect to the religious history of the Institution, the President, Rev. Henry Smith, D. D., writes to the Secretary—

"No records have been kept of the revivals which have occurred in Marietta College, so that the labor of collecting the facts which would be in point to your object, would be very great, and the results at best imperfect. I will however give you, as far as I can, the answer to your questions. The number of revivals which have occurred during the history of the College, is seven; and they have so occurred, if I am not mistaken, that no class has passed through College without witnessing one or more of them. The number of hopeful conversions amongst those who have completed their College course, is as nearly as I am able to remember from consulting the catalogue, 23—the whole number of graduates being precisely 100. The proportion converted of those who have been members of the College or Scientific classes, and left before the completion of their course, I am not able to give, but presume it to have been quite as large. The Academy and Scientific classes have always shared in these revivals, so that it would present a very inadequate idea of their power or their real effects, to confine the inquiry to the College classes. [According to the testimony of the Rev. Dr. Linsley, first President of the College, from eight to ten hopeful conversions occurred each year in the several departments of the Institution, for the first ten years of its existence.]

Of the 100 graduates, the number who were hopefully pious upon entering College, is 60, leaving a remainder of 17 who have left College without a hope in Christ. These statistics show that more than half of the whole number of those who have finished their College course and who entered College impenitent, left it the hopeful friends of the Redeemer. In regard to the number of our graduates who are either in the ministry or looking to it, it is impossible to speak with exactness. As nearly as can be ascertained, the number is *fifty three*. One of the most interesting features of the first revival (which like all the rest affected simultaneously both the town and the College) was the conversion of three members of the Board of Trustees, and the only three who were not the professed friends of Christ at the original organization of the Corporation."

KNOX COLLEGE.—In the language of one of the Founders of this Institution, "The object which gave birth to the enterprise was that of diffusing over an important region of country, at an early day, the combined influences of education and religion." Rev. Prof. Gale, in a letter just received, says,

"There are now in our College proper 52 attending Members. Thirty-eight of these fifty-two are Professors of Religion—five of them in the Methodist connection, one in the Baptist, and one Moravian; the rest are members of Presbyterian or Congregational Churches—sixteen have been graduated at this College (the first in 1846); all but one of whom were Professors of Religion, and are either preparing for the Ministry or engaged in teaching; two are members of the Union Theological Seminary in the City of New-York. Repeated Revivals have taken place since the establishment of the College. The number of hopeful converts I am unable to determine. I can recollect rising of *fifty* in the Collegiate and Academical departments. I have not kept a list, but considerably more, I think, have been the hopeful subjects of grace. The number of young men now in the Preparatory Department is seventy-five. About one-third of these are Professors of Religion, and rising of that number preparing for College."

WITTENBERG COLLEGE.—The end for which it was established is thus defined in its Constitution—"The object of this Institution shall be, the promotion of Religion, Literature, and Science in general; but especially the education of men of approved piety and talents for the Ministry of the Evangelical Lutheran Church." The President, under date of March 21st, 1848, writes—"Our winter session has been signalized by a precious revival of religion. Eight of our Students have professed conversion to God, and after a course of Religious Instruction continuing two months, made a profession of Christ on the last Sabbath of our session, the 12th of March. They are all intellectually and morally promising youths; and it was a deeply solemn scene to see them surround the table of the Lord. At the close of the term there was not a single room in the College in which morning and evening devotions were not held."

In the proceedings of the Convention of the General Synod of the Evangelical Lutheran Synod of the United States, just published, it is said—

"Wittenberg College, which this Synod aids in supporting, has now been in operation two years and a half. The Lord has graciously smiled upon this important enterprise, and signally blessed the efforts of its friends from its incipency to the present time. It is in favor with the citizens of Springfield, where it is located, and popular throughout the Churches of the State. The number of Students connected with it during the last term was 108."

There are at the present time fifty-one Candidates for the Ministry connected with the Institution, fifteen of whom are pursuing theological studies.

LANE THEOLOGICAL SEMINARY.—From the last Triennial Catalogue of this Institution, it appears that since the Seminary went into operation, as a Theological School, in 1834, about 300 young men have been there educated for the Gospel Ministry. The great majority of these, as we might justly expect, have selected the West as their field of labor, especially the three States of Ohio, Indiana, and Illinois. But they have literally gone into all the earth to preach the gospel to every creature. Of those whose fields of labor have been known to the faculty, there have been settled in Ohio 56, Illinois 29, Indiana 23, Massachusetts 9, New-York 8, Missouri 7, Michigan 5, Kentucky 4, Mississippi 3, Iowa 3, Wisconsin 3, Maine 2, New Hampshire 2, New Jersey 2, Pennsylvania 2, Maryland 2, Alabama 2, Connecticut 1, Tennessee 1, North Carolina 1, Oregon 1, Texas 1, Sioux Country 1, Canada 1, Africa 3, Sandwich Islands 2, Hindostan 2, Persia 2, China 1, Palestine 1, Siam 1, Ceylon 1, Jamaica 1. And their labors have not been in vain in the Lord. Three or four years ago the faculty took pains to collect statistics of the results of labor, and it was estimated that in ten years, not less than 2500 souls had been gathered into the Churches by means of those who had gone from the Seminary.

Professor D. H. Allen writes :—

“In respect to religious history, I think the fact that, for the last four years, we have enjoyed special evidences of the presence of the Spirit of God in the Seminary, might be worthy of notice. As our Students are all pious, or professedly so, a Revival here cannot be expected to manifest all the scenes of interest that attend Revivals elsewhere; still they have been truly *Revivals* (for where can religion be *re-vived* except where it has existed), and very precious Revivals have they been too, resulting in a higher standard of holy living and devotion to Christ than is usual among the Candidates for the Ministry.”

These are precious records of the operations of the Holy Spirit, and they form a most convincing and cheering answer to the inquiry instituted above, viz. “What relations does this Society sustain to the work of providing the West with an intelligent and godly Ministry?”

FREQUENCY OF REVIVALS.

The *frequency* of revivals of religion in Colleges which are under Christian influence, forms a most interesting feature

in the history of such Institutions. From the above sketches it appears that six Revivals have occurred in Illinois College since 1830, seven in Wabash College since 1832, seven in Marietta College since 1833, and "repeated revivals" in Knox College since 1841—i. e., since the period at which they were respectively founded. A similar frequency of revivals characterizes the history of Eastern Colleges. In the space of 25 years, ending in 1837, thirteen special revivals occurred in Yale College, besides several seasons of more than usual religious interest. Middlebury College, in the space of forty years, was blessed with ten revivals, some of them of great power. In Amherst College five Revivals occurred within the compass of twelve years, ending in 1835.

In some important respects, truth reaches the minds of young men at College under peculiar advantages.

"There is," says Professor Haddock,* "no such audience to preach to—certainly none compelled to attendance, so quick to see, so sensible to feel, the glorious truth, the transcendent beauty of the religion of the Son of God, and it seems to me that the Gospel has nowhere achieved so certain and so fruitful triumphs. The Sermons of President Dwight on Infidelity converted the College. The Lectures of Appleton found an intelligent response in the most juvenile understanding. Clear logic and a warm heart are never more certain to be appreciated than by an assembly of young men, too cultivated not to feel the force of argument, and still too generous not to refuse their homage to true goodness.

"We hear a great deal of the dangers of College, and yet I know of no place so safe for a son as a well-principled, well-ordered seat of science, nor any discipline so likely, with God's blessing, to preserve him from the dangers of the critical age of incipient manhood, as the discipline of good learning and Christian philosophy."

IMPORTANCE OF REVIVALS IN COLLEGES.

The *importance* of Revivals in such Institutions can scarcely be over-estimated. "Every Student in a College, of respectable talents and acquirements," says a late writer, "may be regarded as the representative of at least one thousand immortal beings, to be moulded by his opinion and example." How great a work then is achieved when some leading spirit among students is made the subject of renewing grace! President Edwards referred the commencement of his life as a

* Address in behalf of the Society, delivered in Tremont Temple, Boston.

Christian to the latter part of his College course at Yale. Dr. Dwight joined the College Church while a Tutor in that Institution. Evarts also, and Cornelius, and Nevins, are numbered among its converts. So also of the living. "Not a few of the best scholars and most eminent men of this generation among us," says Professor Haddock, "trace back their Christian experience, the spirit that animates their toils and the sweet hope that brightens life, even as it hastens to its decline, to some season of spiritual refreshing among the groves and by the altars of their Alma Mater."

CONCLUSION.

What better work, then, can we do for the Church, for our country, and the world, for the age in which we live, and for coming ages, than to aid in establishing here and there over the magnificent domain of the West, seats of science under Christian influence, where the sons of the West may be gathered, the power of the Holy Ghost called down, intellect and learning consecrated, and laborers prepared to go forth into the BOUNDLESS HARVEST! When oppressed with the magnitude of this work, some relief is brought to the mind by the fact, that so far as our Western boundary is concerned, we have reached our final limit, unless another Continent should be upheaved from the depths of the Pacific. In this direction, therefore, there is no more territory to be acquired, and here the restless tide of emigration which has so long been flowing westward, finds an impassable barrier. The outlines of the vast picture are drawn, and it is for us, and those who come after us, to fill it up. Shall it be covered with the blackness of darkness, or made RADIANT THROUGHOUT WITH LIGHT AND BEAUTY?

In behalf of the Board of Directors,

THERON BALDWIN,

Corresponding Secretary.

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Holland Patent, N. Y.,.....	7 00	Central, ".....	25 01
Hadley, Mass.,.....	35 85		344 77
Henniker, N. H., to constitute Abel Conner a L. M.,.....	21 50	New Ipswich, N. H., to con. Rev. Samuel Lee a L. M., 42 00; to con. Mrs. Dolley Everett, Joseph Barrett and Eleazer Brown L. Mem's 90 00.....	132 00
Hopkinton, Mass.,.....	33 00	North Wilbraham, ".....	11 34
Hartford, Ct., 1st Ch.,.....	25 00	North Chelmsford, ".....	23 00
" North Ch.,.....	218 00	Newbury, Mass., 1st Parish, to constitute Rev. L. Withington, L. M.,.....	58 38
Hardwick, Mass.,.....	96 12	" Bellville Ch., to constitute Rev. D. T. Fiske, a L. M.,.....	36 00
Hampton, N. H., in part to constitute Rev. E. D. Eldridge a L. M.,.....	6 00	Mrs. Mary Greenleaf, to constitute herself a L. M.,.....	100 00
Rev. E. D. Eldridge a L. M.,.....	23 37		194 38
Hatfield, Mass.,.....	35 19	Newburyport, Mass.:	
Hinsdale, Mass.,.....	12 00	North Ch., a friend, to con. John Grant, of New Haven, a L. M.,.....	30 00
Ipswich, Mass.,.....	95 50	To constitute Capt. Nath'l Smith, a L. M.,.....	30 00
Londonderry, N. H., Pres. Ch.,.....	45 07	Other subscriptions,.....	18 00
Lebanon, N. H., 1st Con. Ch.,.....	61 25	Federal street Church,.....	11 00
To constitute Dea. Samuel Wood, 2d, a L. M.,.....	30 00		89 00
Lowell, Mass., Appleton St. Ch.,.....	91 25	Norwich, Ct.:	
Lyme, Ct., Con. Ch.,.....	23 00	1st Church.....	35 00
Lee, Mass.,.....	10 83	2d ".....	93 00
Lenox, ".....	33 38	Main-st ".....	15 00
Leominster, " to constitute Rev. O. G. Hubbard a L. M.,.....	7 00	Greenville ".....	8 10
Lockport, N. Y.,.....	54 00		151 10
Long-Meadow, Mass.,.....	51 00	Nashua, N. H.,.....	72 00
Mason village, N. H., S. Smith,.....	26 72	New-London, Ct., 1st Church,.....	16 00
Meriden, N. H., to constitute Rev. A. Blanchard a L. M.,.....	5 00	" 2d ".....	90 25
Millbury, Mass., 1st Ch.,.....	38 23		106 25
" 2d ".....	30 29	North Bridgewater, Mass.,.....	48 00
	31 29	Northampton, Mass., 1st Ch.,.....	62 50
Mason, N. H., to constitute Jonathan Batchelder a L. M., by himself,.....	30 00	" Edwards, ".....	7 00
Madison, N. J.,.....	18 75		69 50
Mt. Lebanon, Syria, Rev. Mr. Calhoun,.....	2 00	Orange, N. J., 1st Presb. Ch.,.....	22 63
Mount-Vernon, N. H.,.....	8 46	" 2d ".....	35 55
Monterey, Mass., a friend,.....	1 00		58 18
Marlboro, ".....	15 65	Ogden, N. Y.,.....	32 46
Middleboro, Mass.:		Portland, Me., High-street Church,.....	50 00
1st Con. Ch., to con. Rev. J. W. Putnam L. M.,.....	31 00	Pittsfield, Mass., ladies of Rev. John Todd's Church, to constitute their Pastor a L. M.,.....	30 75
2d Con. Ch.,.....	13 20	" others,.....	79 25
	44 20		110 00
Manchester, N. H.,.....	52 00	Philadelphia, Pa.:	
Monson, Mass.,.....	43 30	1st Pres. Ch., Samuel H. Perkins, David Lapsley and Henry J. Williams, 30 each, to cons. themselves L. Members, 90 00; other donations 532 50.....	622 50
New Haven, Ct.:		3d Pres. Church.....	84 50—707 00
1st Church,.....	238 00		
North " Timothy Bishop to cons. himself a L. M. 30 00 other donations 91 00.....	121 00		
Chapel-st. Ch., Elihu Atwater to cons. himself a L. M. 30; other donations 49 50.....	79 50		
Yale College,.....	102 00		
A. Townsend,.....	2 00		
	542 50		
Norwalk, Ct.,.....	102 00		
North Braintree, Mass.,.....	37 50		

Pawtucket, R. I., to constitute Rev. C. Blodget a L. M.,.....	30 00	Troy, N. Y., 1st Pres. Church,.....	70 00
Providence, R. I. :		Taunton, Mass.,.....	6 50
Beneficent Church, to constitute Rev. J. P. Cleveland, D. D., a L. M. 30 00 ; other donations 95 98.....	125 98	Trumansburg, N. Y.,.....	50 00
Richmond-street Church,.....	123 84	Uxbridge, Mass., to con. Rev. John Orcott, Wm. C. Capron, and L. Members.....	101 00
Mrs. Jenkins 15 ; a lady 15	30 00	Upton, Mass.,.....	17 50
	279 82	Vernon Centre, Ct.,.....	100 00
Peru, Mass.,.....	4 84	West Springfield, Mass.,.....	\$67 67
Pomfret, Ct.,.....	25 66	Ireland Parish, Edward Smith	25 00
Plymouth, " 1st Con. Church,.....	40 00		92 67
Plymouth Hollow, Ct.,.....	23 25	Wrentham, Mass., to con. Rev. Horace James L. M.,.....	41 40
Po'keepsie, N. Y., R. Wilkinson.....	40 00	" North, " to constitute Rev. Tyler Thatcher a L. M.,.....	30 00
Pelham, N. H., to con. Rev. E. B. Foster, Mrs. C. P. Foster, and Seth Cutler, L. Members.....	90 00		71 40
Ridgefield, Ct.,.....	47 15	Worcester, Mass. :	
Royalton, Mass., 1st Con. Ch. in part to constitute Rev. N. Hazen a L. M.,.....	24 60	Union Church.....	\$44 00
Rufus Bullock, to constitute himself a L. M.,.....	30 00	Ladies of the two Sewing Societies of the Union Ch.,.....	50 00
	54 60	Individuals in the 1st Ch. and the Calvinist Ch.,.....	28 00
Rockville, Ct.,.....	45 75		122 00
Reading, Mass., 1st Con. Ch. to con. Rev. Aaron Picket L. M. 30 ; Dea. Jabez D. Parker, in part to con. him- self L. M. 15 ; Mrs. J. Parker in part to con. Rev. Benjamin Parker, Miss. to Sandwich Islands, a L. M. 15 ; other donations, 55 50.....	115 50	Woodbury, Ct. :	
Roxbury, Mass., Elliot Church,.....	74 79	North Church.....	\$29 13
Rehoboth, ".....	15 20	South Church.....	16 03
Rochester, N. Y. :			45 16
Washington-street Ch.,.....	55 00	Wethersfield, Ct.,.....	60 00
Brick Church,.....	107 00	Westfield, Mass.,.....	35 00
	162 00	Westbrook, Ct., to constitute Rev. Wm. Hyde a L. M.,.....	30 00
Randolph East, Mass.,.....	55 00	Westville, Ct., Cong. Ch.,.....	23 25
" West, ".....	45 10	Winsted, Ct.,.....	31 37
	100 10	Winchendon, Mass. :	
Southampton, Mass.,.....	62 05	1st Cong. Ch.,.....	\$13 00
Springfield, Mass., 1st Church, 16 25 2d " 33 50	49 75	Cong. Ch.,.....	17 67
			30 67
Somers, Ct., to constitute Rev. Joseph Vail a L. M.,.....	50 00	Waterbury, Ct.,.....	103 50
Stamford, Ct., 1st. Con. Church,.....	35 00	Woodstock (Muddy Brook), Ct.,.....	24 35
Stockbridge, Mass.,.....	33 19	Westminister, Ct.,.....	10 05
Sturbridge, ".....	50 00	Whitonsville, Mass.,.....	21 00
Sandisfield, ".....	10 00	Watertown, Ct.,.....	28 25
South Woodstock, Ct.,.....	13 25	Weymouth, Mass., Union Society of Weymouth and Braintree,.....	20 28
Scotland, ".....	10 50	Watertown, N. Y. 1st Pres. Church...	54 54
Shrewsbury, Mass.,.....	42 60	Williamstown, Mass.,.....	21 00
Southington, Ct.,.....	50 50	Webster ".....	10 08
St. Louis, Mo., W. S. Gilman,.....	10 00	Westboro, ".....	66 88
Sudbury, Mass.,.....	27 50	Williamsburg, ".....	22 25
Slatersville, ".....	15 25	Whately, " 2d Con. Church...	10 51
Southboro, ".....	18 44	Western N. Y.,.....	43 00
Seekonk, ".....	6 50		
Sweden, N. Y.,.....	2 25		
South Reading, Mass. :			
Con. Church to constitute Rev. A. Emerson a L. M.,...	35 50		
Cash,.....	10 00		
	45 50		
South Weymouth, Mass. Con. Church,	30 00		
Seabrook, N. H., Cou. Church,.....	6 00		
Suffield, Ct.,.....	13 00		
Skaneateles, N. Y.,.....	15 00		

OTHER DONATIONS.

Springfield, Mass., M. & C. Merriam, 7 copies Webster's Dictionary.....	42 00
Bristol, Ct., Brewster & Ingraham, in Clocks.....	15 00
Waterbury, Ct., E. E. Pritchard, in Bnttons.....	12 00
Bloomfield, N. J., J. C. Baldwin in Stationery.....	3 00
Newburyport, Mass., C. Whipple, in Books.....	—

 See Financial Statement, p. 11.

APPENDIX.

ADDRESSES AT THE FIFTH ANNIVERSARY.

ADDRESS OF REV. CHAALLES WHITE, D. D.

MR. PRESIDENT—I propose to make a few remarks on the claims of Western Colleges to the favorable consideration and aid of Eastern patriots, scholars and Christians.

The action of these Colleges in behalf of a *sound and thorough scholarship at the West* is one ground of their claim upon Eastern encouragement.

In accomplishing this object their first influence is necessary, and is felt in removing existing formidable obstacles. One of these is a deep and general prejudice against literary training in Colleges. These seats of learning, as is supposed, produce and continue those invidious distinctions in society already too wide and too numerous. The working classes, confessedly a large part of the sinew and worth of the community, are often heard to allege, that Colleges, besides elevating a few, made by Heaven their equals, to lord it over them, encourage lazy idleness and ill habits. They regard them like packages of goods and boxes at store-doors, as great lounging-places made respectable, as popular lures to beguile away precious time, that ought to be employed in the sober duties of life. Others, looking at them in a religious light, believe them formed to nourish sectarianism, bigotry, exclusiveness; to stereotype irresistibly their own peculiarities of faith and morals upon all the unpractised, unwary youth committed to their Jesuitical mint. This prejudice, standing directly opposed to almost the only means of a liberal education existing in nascent communities, is deep-rooted and widely diffused.

Another obstacle is a settled impression, that instruction in the higher parts of an intellectual course, is unnecessary, and perhaps prejudicial. Great numbers urgently insist, that Common Schools are the best and only needed Colleges for republicans. After graduating in these, energetic, independent minds, and none others are worth cultivating at all, will, as they believe, school themselves, and school themselves well and largely for any sphere which they may be called to move in. The learned professions, they freely admit, as well as the higher fields of science, require mental acquisitions and mental discipline far beyond what can be furnished by these elementary seminaries. But the men, say they, who cannot obtain both these by self-guided inquiries and self-imposed intellectual exercises, should infer that Heaven designs them for some other sphere of action. Franklin, they allege, was never drilled in a recitation-room, nor initiated into philosophy by blackboard, diagram and lecture, to teach him how to put the lightning into a bottle, and play with thunderbolts as with rush-lights. Bowditch, they add, was never driven through Euclid, and Conic Sections, and Calculus, whether he would or not, at the point of College authority; nor Washington, Patrick Henry, nor Clay, called by a College bell from chapel to recitation, from recitation to chapel, from the Professor of Mathematics to the Professor of Languages, from the Professor of Languages to the Professor of Rhetoric, and so successively through a formidable line of installed dignitaries. Yet, in profound scholarship, in a pure, clas-

sical, splendid eloquence, these self-constructed men are unrivalled and unequalled. Cease, they tell us, cease crowding the soil with plants from the green-house, and the rich teeming earth will send up healthy towering occupants; shut up the Colleges and deliver us from these nursed, protected, formal, feeble, dependent products, and we shall have men—men original, independent, powerful!

A third obstacle to an establishment and diffusion at the West of a superior scholarship, is a prevalent haste to rush into the professions. It is with vast difficulty that a young man, intended for these spheres of life, can be induced to pursue a course of thorough education. Situated in the midst of the stir and excitement incident to society in the process of rapid formation; in the midst of a general growth and progress, where the qualified and unqualified, the superior and inferior, seem to be swept on together, almost irrespective of personal exertion; in the midst of promises of immediate and brilliant reward to professional services: in the midst of a population in no wise disposed to criticise their efforts severely, or to be dissatisfied with anything possessing a dashing vivacity, fluency, and boldness—in the midst of these circumstances, the tendency to enter on professional life with exceedingly slender qualifications, is general and powerful. The scene presented at the entrance of the professions is like that at a wharf before a ship sets sail. The passengers must be aboard, come what will! They push ahead as if it were a matter of life or death. One leaves behind him his trunk, one his pocket-book, another his stock of sea-stores, another his important papers, and there is not one who has not left much behind him; a few, in their haste and rush, fall off the plank into the sea, and at much risk and vexation, covered with sea-weed and mud, are hauled on board. On board! on board at all hazards! by plank or by sea; clothed or denuded; trunk, papers, stores, money, or no trunk, papers, stores, money! on board, whatever else is gained or lost! Such is the rush and scramble to get into professional life. This disposition is manifest through the whole course of an education. Western Literary Institutions are mortified to see themselves acting the part of an up-town omnibus, discharging its passengers at every street-corner. Some students leave at the preparatory stage of their course, some fall out just after entering Freshman, some at Sophomore, some at Junior, some at Senior standing. The excitement, the golden profit, the clustering honors of a profession invite, and captivate, and carry them off in spite of all opposing influences.

The removal of these prejudicial impressions and tendencies, as also the establishment of correct and liberal sentiments, is the legitimate and capable duty of Western Colleges.

They are called to disabuse and undeceive the country in respect to them all. Especially they are to convince its professional classes that those who become brilliant and eminent without training, or by a process of self-development and self-instruction, are exceptions, and should not be used as data for the establishment of a general proposition. That a *general* expectation of eminence and success, *without culture*, or by unguided culture at the first, is as absurd and preposterous as it would be for every insect on the land to expect to be an original luminary, because a few animals are of themselves phosphorescent—for every fish to expect to be a galvanic battery, because some eels have electrical power—for every lump of iron ore to expect to be a mariner's compass, because a few specimens of that mineral are endowed with the magnetic principle.

Besides the correction of prejudices and errors, the higher Literary Institutions can do much to introduce superior scholarship into the West, by being themselves good exemplifications of solid learning, and by sending abroad annually sound scholars into the midst of the population.

There is no law of matter or of mind more invariable, or more powerful, than intellectual sympathy. Almost as an instinct does mind respond to mind! Intellects, like the stars, are eloquent, when their voice is not heard. Thought intense sculptures itself on the forehead, intelligence beams on the countenance; the mind's great occupations and communions are revealed in outward air and manner. Without assuming to be an instructor, every graceful intellect from our literary

institutions, will have, unconsciously and uninvited, clusters of pupil intellects around it, drinking in its light, worshipping its riches and its might. Moreover cultivated minds have their voice, and whenever they speak there will be listening and learning minds to hear, to awake, to thrill. It is not intimated that there can be, in this way, any sudden creations of superior scholarship. But the various private and public communications of excellent scholars, by conversations and addresses, will have electrical efficacy. Their intellectual wealth, their thirst for truth, their reverence for learning, their conceptions, their power, breathed forth and manifested in a pure eloquence, will communicate spirit, hope, and action through a wide realm of susceptible mind. This effect will be specially visible in the learned professions. So long as man is man, it will occur inevitably and invariably, that no individual can take a high intellectual position at the bar, in the pulpit, in the legislature, on the bench, or in the medical art, without provoking the emulation of a whole band of spirits about him. Do we see a powerful advocate, a successful preacher, a profound jurist, an elegant debater, or an eminent physician, standing forth alone in his profession, all his compeers left behind him? Possibly he may continue to stand thus alone; but if he does, he must make giant strides, forward and upward. A phalanx of aspirants, climbing rapidly and resolutely up, will soon plant their feet on the same eminence which he now occupies. Many an individual, at the top of his profession, has seen rush by him and beyond him, rival spirits who were waked and prompted solely by his own brilliancy and success. This excitement, emulation and advancement, reach down through all the ranks of educated men. When the highest existing standard is raised, and the best scholars become better, every stratum of salient mind below, rises up successively, like steam when the downward pressure is off. The spirit of society in this country will allow of no broad belt between its different grades. If the large, tall trees push higher their heads, the lesser and lower will shoot upward luxuriantly and rapidly after them. The advancement of the Faculty of Colleges in solid learning, the production by them of proportionally riper and sounder scholars, the consequent lifting higher up of numerous other minds abroad in the country, the eventual giving new intelligence and power to the entire body of literary and professional men—these constitute a truly brilliant series of effects; they present an aggregate accomplishment of surpassing importance. The position of Colleges, as capable of being the original sources of such successive intellectual illuminations, is truly a proud one. They beam up their light: it is kindled and rekindled like signal fires on the hill-tops, until it shines over the whole face of the land! Accomplished minds, the production of seminaries of learning, are to the country a glory, real and permanent. No present clouds, no passage of centuries, can hide or obscure them.

II. Another service of which Western Colleges are eminently capable, is an important and useful action on Common Schools.

Their first effect in favor of these juvenile institutions, is to produce an appreciation and desire of education among the mass of the population. Negligence and indifference in respect to all intellectual cultivation, are inevitably incident to new settlements. The first business of the Western emigrant is to protect himself from the elements, and obtain daily food of the coarsest materials. Neither a school, nor a school-house will be thought of, till the demands of nature, which cannot be delayed, are satisfied. The population for many years is sparse, making schools inconvenient. Owing to the equality and simple habits of pioneer life, and the few requisitions made for educated mind, the disadvantages of being destitute of a Common School training, are but little felt. These causes, operating together, produce in new countries a great and general apathy in respect to early education. So long as this indifference remains, efforts in behalf of schools will be feeble and nearly fruitless. There might exist ample funds, competent instructors, required and superior books; but if primary education be not valued and desired, these advantages will be like facilities for farming and manufacturing, where there are none desirous to engage in these employments; or like a noble fleet of merchantmen, rigged and manned, where men wish neither freight nor passage. Indiffer-

ence is a dry rot, a palsy. Until this is taken away, every movement in favor of education is a useless agitation in a valley of death: changes are no improvements: it is all dry bones and inanimation still. It is indispensable, that a strong educational feeling, as a life, as a passion, as a stirring impulse, pervade the community. Mental culture must be a family ambition, a neighborhood pride, a universal emulation. It must become a habit, an expectation, a pre-requisite element of social organization. Colleges can greatly assist in the production of this state of things. If the spirit of education linger at all among the people, they can evolve, fan, instruct it. If it be wanting, they can create it. A part of their power is exerted on the simple principle of that commendable rivalry, alluded to. Unreached eminences, unattained advantages, are instantly valued and desired, on being laid out fairly before the general mind. It is the first and strongest impulse of man, from infancy upward, to push himself into all the visible places which are above him, especially into all the places where he sees others in actual possession of superiority and importance. The grand vocation of Colleges, as before stated, is to plant over the face of society, men of developed, refined, enriched, influential minds. There will be around each of these, not the aspirations and tug of colleagues and rivals only, but an awaking, a struggle, a resurrection of the general mind. A zeal, a hope, a stern unfaltering purpose will be kindled, which nothing can resist. In the hearts of fathers, mothers, sons, daughters, simultaneously is whispered the inquiry: Is ignorance all that lies between us and possessions, prerogatives, distinctions? Bridged shall be the chasm! Is it true, positively, that education can conduct and advance us to them all? No longer dwell we and our families here, linked to these inferiorities, crushed under this intellectual poverty. Up! out of this place! Up, we all! Build school-houses, plant schools, call schoolmasters, furnish books, gather the children, inspire the youth! evolve, uplift the population!

A more direct and immediate influence of the educated, whom the Colleges are able to plant among the people, is exerted by their private suggestions; by their efforts through the press; by their public lectures. In these methods they may communicate a mass of needed information, present an array of powerful motives, an accumulation of fervid, eloquent appeals, which shall produce, in a single year, more spirit, action, and accomplishment in behalf of Common Schools, than a quarter of a century would have witnessed in the absence of these exertions. The necessity of bringing such influences to bear on the community, in order to success and thrift in primary education, arises from the nature of the case, from the fact that a negative is to be supplied with a positive, a nonentity with an entity. As there is no element of life, action, or improvement in a negative, in a non-existence; nothing in a shadow to change itself to substance, in a vacuum to fill itself with matter, in darkness to turn itself to light, if there ever be substance, matter, light, where none existed before, they must be introduced from exterior places, and by means of exterior power. If schools, juvenile instruction, study, mental culture, ever fill and bless, to a needed extent, the regions where they are wanting now, influence from abroad must be largely and energetically employed. Of our present ten millions of people in the Valley of the Mississippi, more than half a million above the age of twenty cannot read and write. One million four hundred thousand, as is supposed, between five and twenty, now attend no school, and are likely therefore to grow up unable to read and write. Then there are three millions more whose education is exceedingly slender. These facts show a melancholy extent of negation, a wide waste of destitution and lethargy. How shall it be all occupied with the facilities of primary education? How shall it be all animated with incipient intellectual life and culture? It is to be done, to a great extent, through the ministries of educated, large-minded men from the higher institutions. Through all this blank desolation, they must stir up or create a high estimation, an ardent, general, irrepressible enthusiasm of education, and then arouse and direct a strong and permanent movement to people it with school-houses, to introduce to it competent instruction, to enrich it all over with cultivated mind!

Colleges are capable of a more direct and immediate beneficial influence, still, on Common Schools. I refer to that which can be exerted to improve the charac-

ter of their books and of their instruction. Whatever may be true of the action of Colleges, in these respects, in older sections of the country, at the West, their aid is invaluable. As the amount of accomplishment, in all nurseries of instruction, will ever depend upon the qualification of their teachers, whatever improvement may be effected in the intellectual guides of the childhood and youth of the West, will be a radical and essential service. Thousands are now employed as instructors, especially in the new portions of the country, with such meagre acquirements, a statement of them would hardly be credited. Great sums are annually expended, *wasted, more than wasted*, for instruction, which, through incompetency, is never attempted to be given at all; for useless, inefficient teaching, not deserving the name of instruction: for erroneous inculcation, requiring a reverse process, and occupying more time in the unlearning, than in the acquiring. The Colleges can perform a truly important labor for these wronged communities, by sending to their schools men qualified to give able and right instruction. One hundred and seventy-five thousand teachers of this description are needed in the Western Valley.

These institutions have another valuable service to perform in relation to books for the schools of the country. Few works of any description are found in new settlements. Of elementary ones for schools, there is often not one fourth part of a competent supply. Not unfrequently, a numerous family of children present themselves to their teacher, with but one or two text-books for all their studies, and for all the different stages of their advancement. In many instances the character and variety of the treatises furnished, are still more unfortunate than the deficiency. Those used even now, in portions of the West, are nearly as heterogeneous and ill adapted as could well be collected together. Straggling copies of almost every edition of almost every school-book, published within the last forty years, including chance volumes of hymns, tales, biography, history and theology, are frequently seen coming into a school at its opening, like the animals of every sort into Noah's Ark. However capable and indefatigable the teachers, however susceptible and industrious the scholars, improvement with such helps will be exceedingly embarrassed and slow. This state of things is not owing to any dearth of suitable works in the depositories of the book-publishers. Their rooms are crowded and groaning with productions so able, so skillfully adapted to the various stages of a primary education, there seems, at first view, scarcely any thing left for desire or improvement. The reading books, particularly those for more advanced pupils, are collections of the finest specimens of writing to be found in our language. How shall these invaluable elementary lessons for childhood, so adapted and perfect as to become almost text-book and teacher, as also the higher grade of treatises, full of purity of sentiment, grace of style, wealth of thought; how shall these guides and models be removed from the shelves of the booksellers, and be introduced into all the school-houses of the land? The simple reply of the political economist is, create a demand and the transfer will be made in a single month! But how shall the demand be created? By the Colleges. *The taste and education and literary enterprise*, produced and diffused over the country by these institutions, constitute the most appropriate and powerful agency for this purpose, which is capable of being devised. That agency has already acted largely and efficiently in this direction. It is still effecting the most important changes. It is hereafter to work still wider and happier results. This one service of placing superior text-books in the hands of all, is capable of doubling, perhaps quadrupling the effectiveness and the good to be looked for from the primary education of the Mississippi Valley. In its accomplishment, the influence and aid contributed by Western Colleges will make them remembered as benefactors of their country. The importance and value of this labor, every intelligent citizen will perceive almost as an unhesitating intuition. To expect satisfactory improvement without proper books, is to expect an ascent to heights without intermediate footholds. Even the angels in Jacob's vision, had a "ladder" on which they reached the skies.

Colleges have ever guided, guarded, inspirited, invigorated Common Schools. They are the *natural* patrons and instructors of them, because these juvenile nur-

series are the sources of their own life and growth, just as the mother stork is the natural nourisher of the young brood, because they are afterwards to bear herself abroad upon their wings.

I like however another figure better—I prefer to think of the College and the common school as those double suns which astronomers tell us revolve about each other with mutual illuminations, and, as copartners, constitute a common centre of light and heat for their common retinue of worlds. The higher and lower institutions exchange freely with each other advantages and influences, by which both are improved, and then unite in throwing blessings more munificently abroad upon the community. Neither of them can be spared without disturbing an important harmony of influences in society, nor without withdrawing a large portion of its elevating and conservative forces.

Excluding Territories, we have in the States of the Union, lying in the Mississippi Valley, one College for every 22,000 square miles. This is the same ratio as would be one College for Connecticut, Massachusetts, and New Hampshire. Within the same States, there is room for 276,000 school districts, of four square miles each. In these districts, there are already two millions of children, between the ages of 5 and 15. I love to think of Western Colleges as standing among these 276,000 districts, and these two millions of children, with their best energies and wisdom employed to furnish them, as they shall need, with excellent teachers and teaching, and with all other desirable aids and encouragements. I love to think of them as receiving largely in turn from an instructed population, supplies, supports, and blessings. Common schools no doubt will prosper and grow in proportion to the prosperity and growth of these central Institutions, much as satellites wax and shine with every new brilliancy which is kindled upon the face of their parent orbs.

III. But the grand duty and accomplishment of Western Colleges is the introduction of Christianity into Western civilization.

You will scarcely permit me to occupy you with remarks upon a truth so apparent, and so readily admitted, as the importance of Christianity to the best Civilization.

Confessedly, society *without this great power*, however improved by other agencies, will present itself with many and essential deficiencies. In the absence of Christianity, *the arts*, though possessed of merit, will have a tendency to the mere gratification of taste more than to the substantial utilities of life. Literature, also, without this salt, while confessedly possessed of elegance, copiousness and power, betrays a similar tendency, and is ever verging to the specious rather than the solid, the imaginative rather than the real, the amusing rather than the instructive. Social refinement, without the infusion of Christianity, produces dignity and polish of demeanor upon the outside of society, but leaves underneath, in the affections, much roughness, much insincerity. Its courtesies are rather chivalries than kindnesses; its professions rather formalities than emanations of the heart. Its modes of life have more expensiveness than elegance; more gorgeousness than taste. A Civilization without Christianity, nourishes ambition more than noble eminence, grandeur more than greatness, glory more than virtue. It is a cold culture and ministration round about society, rather than a warmth and a life in its heart. In times of perfect tranquillity its defects do not appear. But when public passion is stirred; when ambitious spirits are waked; when corruption breaks out into power; when revolution and anarchy disgorge the rottenness festering in the vitals of society; when every man becomes an Ishmaelite, and arrows, firebrands and death fly thick, then this Civilization is perfectly impotent. It is a dim, struggling star-light upon deep-volumed darkness: it is a tiny infant pressure upon the heaving of an earthquake; it is a night-dew upon the vast fiery issues of a crater.

It is a striking proof of the defect and inefficiency of Civilization without religion, that it should assume a form so brilliant as to evolve the most illustrious philosophers, orators and generals, also to give name to two of the most remarkable ages of the world, and yet permit both, two centuries after their elevation, to sink into the lowest barbarism and darkness, and thus pass wholly away from the face of the world.

In order to discharge this obligation in respect to the infusion of Christianity into Western Civilization, Western Colleges, without squeamishness, concealment or fear, are avowed and known to be places for the diligent inculcation of spiritual Christianity, as well as the truths of science and the graces of literature. They would not and do not attempt to bring the Christian religion down from her grand, large designs, from her free, broad movements in her own native fields no narrower than the universe, and compel her to move and speak as dictated, to contract and torture her glorious form into any iron frame. But they seek to make her great principles and proclamations, her doctrines and injunctions, evolving God, redemption, probation, eternity, human duties, human interests, human destinies—to make these, most conscientiously, an elemental part of Collegiate instruction; to lay them down as monitory lessons before the heart of every student; to keep them vivid and present around his conscience; to interweave them into a daily influence upon his life.

The agency of Western Colleges in the great work of incorporating Christianity into Western Civilization, will be very efficiently exerted by means of the men whom they educate. These Institutions being made, as they ought to be, as they must be, seats of pure religion as well as of sound learning, a large portion of their students will carry out with them into society, the holy and conservative influences of Christianity. Some of their alumni will, from lack of talents and enterprise, sink into insignificance. Most of them, however, will occupy high places. On these positions, religion, embodied in their character, will disseminate sacred infusions through large communities, and at the same time, according to its own nature, grow rich by giving, acquire weight by diffusion, accumulate life by communicating vitality. Who therefore shall set metes and bounds to their moral efficiency? No more can good men from the Colleges be planted on the elevations of the community, without insinuating through it the most bland, and meliorating influences, than suns can be set up in the heavens, without radiating warmth and life into the chilled vegetation outspread underneath them.

Mark their influence, should they enter the legal profession. Gentlemen of the bar form a habit of patient research, arrive at a rare power of sifting truth out from fallacies, of discerning character, of understanding human rights. They become conservatives in society, and resist the recklessness of ignorant innovation, the confidence of partial experiment, the effrontery of unauthorized dogmas. No class of men are so identified with the public interests; their positions and opinions and political doctrines and political policy are almost oracular.

By the education of religious physicians, Western Literary Institutions secure still other allies in the work of perfecting a Christian Civilization. The man, who has received the antidote of a physical disease from his medical adviser, can scarcely refuse to respond to his representations of the grand infallible remedy, provided by divine mercy for deep moral leprosy! Like the unseen circulations under ground, which nourish luxuriant vegetation above, the religious influence of the professors of the healing art—noiseless and unobserved, causes to spring up from its quiet operations, a refreshing, delightful scene of moral life. In furnishing to the community physicians, who, in addition to talents and learning, are in their character fair exemplifications of the conscientiousness and transforming power of Christianity, who are impressive advocates of its divinity and its sanctions, who are zealous promoters of conversions to its faith and hopes, Colleges may perform an eminent service toward the introduction of Christianity into Western Civilization.

They are capable of exerting a still mightier influence in the same direction by means of the education of a pious ministry. For this emphatically have Western Colleges been founded in prayers and tears and faith!

Western Colleges are hereafter to be the chief sources of a Western ministry. The ministers, sent from the East to the West, are not one-25th of the numbers which are *immediately* needed.

Those who have entered the Western field from New England, are every day returning home, thereby making the number less.

New England has now fewer men to spare for the West, than heretofore. She

is to have still fewer for us in coming years. The ranks of her efficient ministry are not filled at the present time as fast as they are thinned. Unless the Spirit revisit the Churches, and call young men from the toils and tides of business to the services of the pulpit, there will soon be a destitution here. There may be supernumeraries still in New England, but these would do very little to supply the West, were they to emigrate—they would be supernumeraries *there*, and our vacancies remain numerous and fearful as before.

There are other facts to diminish the New England supply of ministers for the West. The romance connected with the exercise of the ministerial office in pioneer settlements, and stirring scenes of adventure, is now nearly all worn away. A New England homogeneous people, instead of the unformed, heterogeneous congregation of the West; hard roads, instead of almost impassable ones; a neat, well-appointed, carpeted Church, instead of a log school-house; a clear, wholesome air, instead of damps and miasmas; thrift and wealth already possessed, instead of mere prospective prosperity and competence:—these will present stronger and stronger attractions to detain Eastern ministers at home on the Atlantic slope. We at the West shall never be completely supplied from Eastern Churches. Western Colleges, as sources of supply, are wholly indispensable.

Another consideration, which ought to turn attention to Western Institutions for a Western ministry, is the fact that education at Western Institutions may be obtained at one-fourth the cost required in New England Colleges. The whole average College expense at the West, per year, is from 50 to 75 dollars.

It is for the *pecuniary interest*, therefore, of the Church of God in this country, to sustain and endow Western Colleges, and then look to them for a Western ministry.

Then there is an additional consideration kindred to this—the support of a ministry furnished by the West costs less, after it is in the field, than one educated in New England. Western young men grow up with plain, hardy habits, few wants, and self-supporting energies.

It is another advantage, that ministers of Western growth are inured to the climate, and can, with more ease and less personal sacrifice, endure the labors and privations incident to Western ministerial life.

We have reason to be thankful for the New England ministers who have come to the West. They are the founders of our Colleges, the founders of our Churches, the founders of nearly all our eleemosynary Institutions. Through their zeal, and ability, and holy influence, thousands of hearts are now beating with the hopes of immortality; through the same, many from our population have gone up to heaven to swell the numbers without number before the throne. But all that the East has done and will do, in sending us ministers, is like salting the ocean by the handful. We pray New England to send them still. But I think the fact must be considered settled: *Our own Colleges must be our grand resource!* The ministry which these Institutions shall introduce into Western pulpits is a matter of no ordinary importance. These pulpits, like pulpits every where, are commanding positions. They are like impregnable fortifications, in no danger of being interrupted and stilled while delivering their volleys of truth. It does this profession injustice, however, to liken its action to the modes of worldly warfare; its weapons are not carnal. I only allege that it is a decided advantage, that the pulpit is free, and puts forth its holy power, unforbidden and unsilenced! Partially as the country is now supplied with a ministry, the whole number of addresses to the people from the clergy is greater than those heard from all other sources whatsoever. Were the ranks of the ministry full, and were the people gathered into congregations of 500 souls each, there would not be less than 144,000 serious discourses delivered in the Western Valley every week, seven millions two hundred thousand every year. Many of these would be delivered to docile childhood, and to susceptible youth; many to the seriousness and subdued attention found at the house of death; a large number to the reverence and expectation assembled in the sanctuary on the consecrated Sabbath; others to a deep and general excitability, produced by a special heavenly influence. When it is remembered what infinite subjects and interests are involved in these addresses, when it is remembered that whenever, wherever, to whomsoever

God's messenger speaks, he finds an undismayed, unshushed conscience has spoken before him, has pierced the dull cold ear of transgression, has arraigned the criminal, has summoned the witnesses, has given intimations of the awaiting tremendous doom, who shall feel himself able to take measurement of the power of a holy ministry! True, it is a people dead, thrice dead, in trespasses and sins, to which the pulpit brings its messages, but it preaches Him who is himself the resurrection and the life. It proposes an omnipotent mercy as the agency to create, out of the bones and dust of a universal ruin, a regenerated and sanctified population!

There is an additional influence invariably attendant upon the ministry, which should be included in an estimate of the aggregate action of the pulpit—I mean the power of the Bible. The Scriptures and the ministry are inseparably associated. As the servants of Christ carry the sacred volume with them, to be the standing letter of their commission, the record of their instructions, and the treasury of their communications, they will always actively and widely circulate it among the people to whom they minister. They will introduce it to them as God's unsealed, only statute-book, God's only communication to the revolted, proffering pardon and peace, and providing deliverance from corruption.

While, therefore, the ministry directly unsheathes, in Jehovah's service, the sword of the Spirit, the same sword, under clerical supervision, unsheathes itself in the families of a wide population. The servants of God in public places discuss, out of the Holy Scriptures, the great doctrines and duties involving the government of God and the destiny of man, announce its denunciations to the hard-hearted, repeat its tones of mercy to the submissive. The Bible passes forth and more privately opens its lessons of wisdom, its revelations of God and eternity, to the mechanic in his shop, to the merchant at his counter, to the professional man in his office, to the scholar in his study, to the family at the fireside, to the sojourner at his resting-place. The pulpit and the Bible are never dissevered; they multiply their labors, diffuse their instructions, do all their works of love on the same theatre. Like the twin stars in our sky, they move and shine always together. A ministry warmed and ennobled by the deep springs of an intelligent piety, and attended upon the whole field of its exertions by Bibles, as ministering spirits to echo and sanction its teachings and warnings, exercises a power as incalculable as it is important. From the first institution of the priestly office among the Jews, there has been no human agency on the earth equal to that of the Evangelical Ministry.

There are two considerations which render an Evangelical Ministry of *special importance* at the West.

One of these is the extremely diverse and heterogeneous nature of the elements to be constructed there into a social organization. The Western valley is settled by emigrants from every State in our own Union, commingled with Englishmen, Frenchmen, Swiss, Poles, Danes, Norwegians, Russians, Swedes, Germans, Welsh, Irish, Scotch, Spaniards, Portuguese, Italians, Africans, Asiatics. The population is still more divided in matters of religion.

An Evangelical Christianity, in the hands of an Evangelical, able Ministry, has much power to reduce *national diversities and varieties of religious opinion* into consistency and harmony.

Christianity is first a sympathy, and then a power! As a sympathy it has the quality of universality. It knows no boundary but the utmost limit of being—of humanity and divinity, of created intelligences and the Creator. For the former, man, its sympathy is special. No matter in what nook or corner of the world he may be obscured, no matter of what name, or nation, or language he may be, or to what degradation he may have fallen, no matter what errors he may have adopted, wherever there is a man, thither does Christianity go with its interest and love. It approaches him with a heart outpouring with kindness and a hand running over with blessings. It welcomes him out and forth to every good that the Infinite Father has provided for any of His great family. How readily will the diverse population of the West mingle and amalgamate, if Christianity shall thus mould it into a general contagious sympathy, so that heart shall thrill and throb to heart in union, and man become a true friend to man!

Christianity is also a power as well as a sympathy. It transforms, reconstructs.

Its subjects are re-born, raised from the dead. As in this resuscitation and re-organization, they are fashioned by the same means and agencies, reanimated by the same inbreathed spirit, they must bear the same essential constituent of character. What if our population be therefore of every kindred, and nation, and tongue, and people under the whole heaven! What if they be of every faith, and form, and name, and ritual, and origin! What if some be of Paul, some of Cephas, and others of Apollos! They are all *one* in Christ Jesus. Give us, at the West, by means of a sound Western ministry, a Christianity which begets in every man a sympathy with every other man, bond or free, Barbarian or Greek, Christian or Jew; which has a full ability to mould all human elements into its noble forms and permeate them with its own energetic life; give us this sympathizing, transforming power, and all our diversities shall be beautifully harmonized into accordancy, symmetry, compactness, strength! I care not how gnarled and perverse, when in the original oak, were the ribs, and planks, and timbers of the noble ship which is riding before me. All is skilfully shaped and fitted now, and she is truly a thing of beauty and grandeur. I care not of what rude unshapely forms were the blocks of God's temple when they were split out of the primitive quarry. They are perfectly squared, and jointed, and befitting, as I see them at present; they raise a structure to the heavens of glorious proportions. I care not who, what, or how many come to the West, if we may have along with them in its omnipotence, through an intelligent, devoted, Western ministry, a kind-hearted, re-modelling, amalgamating Christianity. *This we must have!* If it be claimed that any portion of our race may exist and prosper without it, certainly at the West the claim will prove utterly groundless. There is no alternative. Our heterogeneous population must have the elements, powers, and ameliorations which are dependent on a faithful ministry.

The other consideration, making the publication of Christianity at the West of special importance and interest, is the susceptibility of Western population to influence.

Almost every neighborhood at the West has its place of gathering. It may be a school-house, or a grove, or rude Church, or private dwelling. Whenever it is announced that an address is to be made at one of these centres of concourse, if no insuperable obstacles are in the way, the people will be generally there. If it be a sermon that is proposed, the setting up of a Sabbath School, a religious debate, a temperance lecture, a discourse on education, a display of the mysteries of phrenology, a political speech, a railroad proposition, or a canal scheme—be the speaker a candidate for office or an elocutionist, one of the sons of temperance, or a Washingtonian, a schoolmaster or a mesmerizer, a Congregationalist or a Presbyterian, a German Reformer or Seceder, a Covenanter or Campbellite, a Methodist or Wesleyan, Baptist or Unitarian, Lutheran or Moravian, Quaker or Episcopalian, Universalist, or Dunker, Mormon or Millerite, Infidel or Believer—the people will all stand itching listeners to know what the babbler may have to say. It is not difficult to see how any captivating speaker may convert multitudes to his dogmas, how there should be nothing too absurd to be proposed, and wrought into a creed, and adopted.

What a field—what an opportunity for the dissemination of religious errors! Most assiduously are they disseminated.

What a field—what an opportunity for a Western ministry to plant and establish a sound Christianity!

This susceptibility to influence is still more increased by the unsettled condition of a large portion of Western mind in relation to the truth of Christianity. There is much infidelity at the West, but less settled, stubborn, invincible infidelity than at the East. In respect to great numbers, it is not that they disbelieve positively so much as that they do not believe. They are suspended between faith and infidelity. Depravity and bad opinions sway them towards infidelity—conscience and truth impel them back. So they vacillate; so are they all movable, and ready for a right or a wrong influence!

A sound, earnest, eloquent advocacy of Christianity would carry over multitudes to the faith once delivered to the Saints!

The whole heathen world does not present so inviting a field for the action of a large and consecrated intelligence. To overlook and leave it is like a wheat-grower turning from mellow, undulating, wealthy lime-soils, to scatter his seed-grains among the sands and granite rocks of the coast!

The population of the Valley of the Mississippi consists of ten millions, of which two millions are between the ages of 5 and 15. The fulfilment, therefore, on the part of these Institutions, of their large, noble purpose, in respect to superior scholarship, popular instruction, and the religious amelioration of society would, even at the present time, swell into an accomplishment worthy the efforts of the most distinguished and philanthropic minds. But these Colleges have a work to do, possessing a magnificence and importance greatly surpassing this. It is the fulfilment of the same purpose, the introduction into the whole Western country of high intelligence, excellent Primary Schools, and a Christian civilization, when our entire people, instead of 10, shall have grown to 20,000,000, 40,000,000, 80,000,000, and our present 2,000,000 of children shall have become 4, 8, 16,000,000. These last numbers, 80,000,000 of population in the whole, and 16,000,000 for our schools, this wide West will contain within 60 years! As these multitudes are to dwell on a soil whose productiveness has never yet been overstated, and is not elsewhere upon the earth surpassed, they will eventually possess sources of wealth and aggrandizement which will turn hither the eyes of other nations, as well as concentrate here the grand vitalities, and developments, and energies of our own country. In arming this immense and growing population, therefore, with superior intelligence and a pure Christianity, Western Colleges will have acted on materials and elements of incalculable capabilities, and assisted to establish a power such as has rarely risen up in our world. Their mission is a great and a holy one! The actual sum and value of their beneficial influence upon the susceptible millions settled, settling, and hereafter to be settled here, are too vast to be estimated, or be set down in specific statement. Who can foot up the amounts and measures of light, heat, air, electricity, alkalies, acids, oils, nutritious earths, which are employed in the evolution and uprearing of the whole gorgeous, luxuriant, immense vegetation, living and growing, in summer months, on the face of this broad Valley? Arithmetic is baffled—conjecture is confounded! These incalculable and almost illimitable ingredients and agencies are a fit and fair image to us of the elements and influences which Western Colleges are to aid in furnishing to the multitudes of intelligences which shall struggle, and grow, and thrill, and rise, and labor upon this vast intellectual and moral theatre. It were better that our lakes were emptied into the sea, our railroads torn up, our rivers and canals left dry, our prairies turned to sterility, our bland clime changed into Northern rigors, than that our Colleges should be either extinguished or neglected. Our beautiful land, reposing between grand mountain ranges, would become as the valley of the shadow of death! The adversary would spread out his hand upon all her pleasant things. The Lord cover her with a cloud; in his anger cast down to the earth her beauty, and make her altars desolate.

Dr. White was followed by Rev. HENRY WARD BEECHER, who proposed three topics for discussion, viz.—1, The philosophic aspect of mind in our new settlements. 2, The wants plainly indicated by such aspect. 3, The relation of older Eastern communities to those wants. As the evening was far advanced, and Mr. B. had time for only a partial development of his views, he soon after prepared and delivered a discourse to his own people, in which he discussed the same topics. That discourse, so far as it relates to these topics, is here given, in place of the address. It may be added, that it was delivered in connection with an effort to raise \$10,000 in his congregation for the endowment of a Professorship in Wabash College. This effort was crowned with complete success; but the results are not embraced in any of the estimates of the Fifth Report of the Society, presented at New-Haven.

The topics which I desire to bring to your attention are:—

1. The philosophic aspect of the human mind in our new settlements. To say that ten millions of people were suddenly cast into a capacious valley; to say that never before was there so vast a population suddenly rooted on a soil on which they were not born; to say that the West is a vast repository—a museum of men—a world in epitome, would give you no idea of what is actually true. To say that this million-multitude, urging their impetuous course to the Westward from revolutionary Europe, hastening from the uprising deluge, have come with ideas as diverse as features; with customs not less foreign than their costumes; the canny Scotch—the mercurial Irish—the plodding English—the phlegmatic German—the effervescent French—the inveterate and unchangeable ever-wandering Jew—the New-Englander and the Southerner, would produce only an outside picture for the imagination. We glance lightly across the motley multitude—their rude abundance, their hard hospitality, their trafficking, their husbandry, their shades of agreement, or their strange and contrasting dissimilarities; and, although the mind finds perpetual amusement in such views, we ponder deeper questions, we ruminate upon deeper interests.

Those foreigners are not now foreign; they are denizens. Those old and outlandish ways are *causes*, nevertheless. This vast and various population is carrying a vast and various mind; they *think*, and make thought; they feel, and produce feeling; they will, and execute their volitions. These men do not stand each in their place, like the trees of a girdled forest, or like long, bare, gray trunks in a clearing, neither intertwined by root nor locked by branch; but they are living powers, roused by great causes to intense activity; they are moulding each other, and there is to be a *RESULT*.

We know that a fusion of races has always been for the advantage of the product; and we can hopefully anticipate, upon physiological grounds, a nobler race of men in bodily equipment from this vast commingling of bloods than ever before walked and developed the earth. It is not the sluggish concourse of lazy streams, leaving the waters on the top to stagnate, while, by precipitation, it deposits mud below. It is the coming together of vigorous men, youthful, developed, energetic, and bearing their national traits susceptible of transmission.

In this generation, the Irish and German shall yield a race of children to be commingled in the next with the Southerner and the New-Englander. In a third generation these again will mix with the hardy constitution of the Scotch, or the cheer and hilarious patience of the French.

But, in prosecuting our inquiries into the actual condition of their mind, it is not to the physiological question, What changes will result from this vast group of multifarious alliances? that we shall speak, but to this: What *state of society* will grow out of the mingling of such masses of men in their present condition?

We must go back to a consideration of the state of individuals in elaborately organized communities.

The first tendency of society, as of individuals, is to *acquire*; the second, to *secure*. The greater the accumulation of knowledge, of experience, of social and civil customs, as well as of material wealth, the greater the necessity of guarding it from dilapidation and squandering profligacy. The preservation of acquired good is legitimate Conservatism. There is a spurious Conservatism; it is a fear of all change; it is the fear of stirring at all, lest we move wrongly; it keeps the talent hid in a napkin, lest it should be lost in trading; and the most emphatic sailing orders have respect to the anchor, it being forgotten that to go forward is the most effectual preventive of going backward. Conservatism and Progress are not necessarily antagonistical, any more than Spring is the antagonist of Autumn, or seed-sowing of seed-saving. The garner of this year holds the seed for the next, and the achievements of every generation ought to contain the seed of yet greater good in the next.

But principles that are theoretically clear become rude and imperfect in practice; and principles entirely at agreement among themselves, are made to be apparently antagonistical by the awkward processes of actual life. Nothing is

truer than that the full development of the individual is compatible with the interests of organized society, and that society itself is to depend, for its ripe and richest forms, upon the development and perfecting of its individual members. Yet, in actual life, these harmonious relations are seldom at agreement. The man does violence to society, and society constantly crowds and cramps the man.

Old communities constantly tend to repress progress, and as constantly tend to narrow the sphere of individual action, impelling each man to merge himself with the mass; to become one wheel in the mighty machine, acting not by its own volition, but itself compelled, and in turn compelling other wheels. Old communities are apt, therefore, to be agitated by men straining to break through, and rise up to a place of individual freedom. Without doubt there is much of vanity, and much recklessness, and love of novelty, and many mere hallucinations in the radical tendencies of the age; but he is to be pitied that can see in the uniform, universal movement of a whole age, nothing *but* such excesses; and the most effectual way of preventing profane men of untempered zeal and rash purpose holding the helm of progress, is to inspire true-hearted men to take the wheel themselves. The thousand radicalisms of our age are rude and imperfect efforts of men to be individually free. They do not know what the matter is. They feel an impulse of development, and are checked in every attempt to answer it by some custom, or law, or bulwark-institution. On neither side is there apt to be intelligence of the real causes and tendencies at work, and of their results. The aspirant curses all restraint, and clamors against all the present, not knowing that harvesting is vain if there be no garnering; that society is bound to save what it has accumulated, as much as to gain more. On the other hand, those in whose hands lie the power of custom, law, and institution, regard those strivings and radical reformatory tendencies as the licentiousness of liberty, and they tread them down as they would sparks in a magazine.

Now, there is a provision for both of these states. The most perfect ideal of society is that in which the most powerful, permanent institutions exist to mould the mind during its *forming* period, together with the greatest possible personal liberty when the adult is educated. There is the right of the individual and the right of society. But the first is the greater, and *it* ought to form society, and not society *it*.

It is on this account that in old communities there co-exist the two extremes. The one extreme will present the most perfect state of society; the other, the extreme of barbarism. In England, in Europe, civilization never shines but upon one-half the moon, and the other half is black with darkness. While the upper class are reaping all the benefits of civilization, the great middle class and the inferior masses are confined and unexpanded, hedged in, undeveloped; they are nothing, and can be nothing.

It is easier to criticise an evil than to suggest a remedy. It is easier to remedy an evil by destroying the whole body in which it resides, than by stimulating the powers of the body to eject it. The grave is a universal and sure medicine. The surest way to defeat crude schemes for the reorganization of society is to cure the evils which are sorely felt. We believe that the power to do it lives in the Gospel, and that the effectual understanding of its spirit would not extinguish gradations which will exist with benefit for ever, but will deny the privilege to a higher class of sending its roots into the lower and exhausting the strength. The subordinate classes are not to bear the relation to the superior of soil to the crops, but the relation which planetary bodies sustain to each other. The sun pours upon the moon of his greatness, the moon reflects it upon the earth. Every mountain and rejoicing lake dispenses the glad light abroad. While we laugh at the idea of absolute equality, we insist upon a better understanding of the relations of classes to each other, and hold that they that are above owe a perpetual debt to those that are below.

It is out of a state of society in which the advancement of men is made a bulwark against others' advance, that foreign emigration flows. Even in New-England, the most perfect society ever formed, yet far from perfect, this conservatism is somewhat felt. But more as you go South, where the education of the masses decreases until you come to the States which avow that slavery is the true soil out

of which manhood is to grow ; that the servitude of the masses is the indispensable *pabulum* of the chivalric few ; a plea which is the key-note of universal monarchy and oppression ; for since Cain slew Abel, and Nimrod systematized violence, the masses have lived to augment the comfort and opulence of the few.

What, now, will be the result of EMIGRATION ?

It is a new way of giving birth to men at full adult age. They go forth from customs, from public sentiments, from half or wholly antiquated institutions, from hereditary abuses ; from communities overcrowded, from intense competition driving men to violate alike physical, social, and moral laws ; from unwholesome yet indispensable employments ; from shops, and cellars, and dank holes. I never see our ships coming up with crowds of eager emigrants, but I feel a glorious swell of heart ; if they are clean, industrious, and in means before-handed, I am glad for our sakes that they are come ; but I am gladder yet, for their own sakes, if they are poor and squalid. Come on, men ! Here is air enough for you—here is land enough, and food enough, and clothes enough ! Sleep till you are rested. No bell will ring you up to-morrow before light from the manufactory ! Go out and see the prairies. Walk through our grain-fields, and do not fear to pluck and eat the ears of corn, “ rubbing them in your hands,” and let your heart laugh, for these fields are prophesying to you of your own ! I bless God that America has a domain large enough, and bounties in such extravagant prodigality, that she can cry to all the world “ Come ! for all things are now ready ! ”

With this European tide mingle the happier thousands from our old New-England, and from the great middle regions of our country, and mingling together they spread like an irrigation over all the waiting West.

Mark, now, some results of this, the most wonderful movement of our age—EMIGRATION.

First.—Society can be constructed without the always painful and dangerous process of tearing down old structures. Nations, like individuals, are continually outgrowing their raiment. That which was admirable for one age, does not fit another. That which is the triumph and reform of one period becomes a hereditary inconvenience in successive periods. Any community whose laws, and customs, and institutions are *stationary*, is a sepulchre, and its institutions are but monuments. A living and growing community has within itself the double process of decline and renewal. It is constantly tending to slough a part of its usages in one direction, and in the other to develop new procedures. Nations have an Autumn and a Spring as well as nature, but the changing process is performed by instruments so clumsy, and by methods so full of violence, that it is a groaning and travailing in pain ; and it is a glorious opportunity for a hundred thousand men to start forth, leaving behind them the shattered forms, the shed skins of effete things, without losing the relish of right institutions. They build afresh upon an untouched ground, unchoked by dust of falling fabrics, unvexed by vermin dislodged in the process of tearing down.

Second.—It will have the *appearance* of deteriorating the upper class. This has been noticed as a matter to be deplored. Of course, if the earth were made a *dead level*, mountains would have to come down, but valleys equally to come up. This is the fulfilment of the prophecy, that The valleys shall be exalted and the mountains brought low. This is the best part of it. If society has stood, like a plank, thus aslant, you cannot bring the bottom up without bringing the top down. Now let us not stop to weep because the high-places are brought down, but let us triumph and rejoice that the valleys are to be raised up. But, in fact, it is not in moral and intellectual worth that any must go down ; only in adventitious eminence, in distinctions of place and custom.

This is not the coming down, however, of vagabond agrarians, the distribution of wealth, the intolerable folly of obliging strong men to be weak, of taking a measure from the bottom of society, and cutting out the whole by that ; but it is the enunciation of the Spirit of Christianity, that by as much as a man, or society of men, is lifted up, by so much are they bound to go down with energetic benevolence to cheer, and fire, and purify, and exalt those beneath them. A man may have been of noble family, the heir of titles, or a judge, or ruler ; but when he settles

down in the West, he is neither judge, nor governor, nor nobleman—he is a *man*, worth just what he is worth. It takes away from him that which he had from society, but it accredits him in fuller measure than even before all that which he has as an *individual*. His power is his title. If he can think, or project, or execute, or endure, or stimulate others; if he has learning that he can use to advantage, or money that he can wield, a good and just account will be made of all these. Every thing else is chaff. Old reputations, and past honors, and hereditary privileges come up and vanish like smoke. New settlements tend directly to develop the *individual*, as old communities do to develop *society*.

It is much to place men in a society in which each individual stands according to his worth. When you take from a Society which is viciously organized, there will be necessarily great changes; in other words, all have to stand upon the simple footing of men; and so far as that is concerned, I think it one of the most auspicious results. No man can have gone through the Western country without being struck with the universal tendency to Equality—Equality, such as we have described; without having felt how sweet a thing it is for a man to find out that he is a man. Each man seems to say, in his mien, carriage and deportment, “There is not one in this community that is by race, or law, or custom, more a man than I am; my vote is worth as much as any other.”

The men that were nothing here, have grown to be much there. There was no room for them here—the land was crowded. But, swept by emigration, they subside in the Western valleys, and yield a harvest of fruits not possible before. Men that had no room to grow before they emigrated, shoot up with great force when set free from the pressure of older communities.

Let this maxim be in your minds: “It is more important to exalt the whole Society to a medium, than the few to a mountain height.”

Third.—It brings the mind out of a mechanical and conservative state into a *creative* one. The tendency here is to Conservatism. A young man begins to earn and continues to earn till 50 or 60 years of age; then there is a mutation. There is now the fear of losing what he has already gained. Age is the very nest in which misers are bred. It is so with nations. When young they are vigorous, active, creative; but as they grow rich, and have more to take care of, they, too, insensibly change, and their vocation is to be guardians of the wealth they had hoarded. The great characteristic of mind in our young settlements is, that it is wide awake, and little anxious about past acquisitions or congealed and consolidated institutions.

In our age, and in our country, Emigration brings the human mind into the best condition for the propagation of religion and refinement. The stubbornness and prejudice of old and fixed ways are broken up. All things are new. The daily necessity is to receive new ideas; to perform new actions. To create, to receive, to progress, is the very law of new communities. The repellencies of older society are not yet developed. The mind is hungry, active, absorbent. It is said that emigration tends to barbarism, because men leave their institutions behind them; but they have not left that instinct behind them by which they must have some institutions; they have left those which were old, rickety and decayed as their houses; but, thank God, they can make other, and, for them, better.

II. What is the Want indicated by such a state?

The human mind, in its youthful, forming periods, requires continuous Training; Colonial eras are the youth of Nations. The ordinary institutions by which Society administers its affairs, will, of course, be needed and supplied. But before all these, earlier than laws, courts, and the apparatus of Governments, they need those TRAINING Institutions by which Society is prepared for laws, Courts and Governments. It is not knowledge alone, but knowledge wrought into conduct; and that not once, or upon occasional impulse, but habitually—that constitutes Education. He is *instructed* who knows what is right and desirable. He is *trained*, who has learned to practise what is right and desirable. Only permanent, ever-acting causes, give such training; institutions, not lessons. A firm and fixed character is the effect of firm and fixed influences. It is not thought, but courses

of thought ; not feeling, but currents of feeling ; not action, but habits of action, that men most need. It is not a gleam or sheet of light that suffices Nature. The Winter has many sunny days of warmth, but they yield nothing ; verdure of the forests, and harvests in the field, are the children of a long-shining sun.

This is God's way of training men. By such training, by being shut up from exterior influences, and held under the pressure of fixed institutions, the Jew received an impression which centuries have done little to efface. That which God himself practised, he enjoined upon others : " TRAIN up a child in the way he should go, and when he is old he will not depart from it." If he is only *taught* he may depart from it ; if he is *trained*, never. An oak that has grown for a century straight up and towering, will not then grow obliquely. Overthrown or riven it may be ; but it will go, root, life and all. Those nations that have a national character sharply distinct, are those which are segregated.

Mountaineers and Tribes whose inapproachable home is the Desert ; but, especially nations thus naturally hedged in, that have within themselves strong domestic institutions—the ancient Jewish, the Swiss, the Scotch, and New England—these are examples of this general truth.

These training institutions are what the West wants. It, above all the earth, is subject to a thousand evanescent influences. Its great want is of permanent and shaping influences. The richest elements of character are profuse. But they lie scattered abroad like ungathered diamonds, or unwrought gold.

The first in importance, as well as time, is the Institution of the Family. Not all the laws of a nation, her courts, constitutions and customs, not even her Church, are, singly, or together, so important as the Institution of the Family. If this be empowered and efficient, there cannot be very bad laws. If this be weak and inefficient, no laws are good. What the words Father and Mother mean, in any nation, is the measure of its social and religious power. Those influences which are the most directly civilizing, are those which the most directly and efficiently affect the family. In the strengthening of that fundamental institution, two powers conjoin, the School and the Church—giving, respectively, Intelligence and Moral Purity. But how shall Schools be established, or the Church made efficient ? Teachers and Pastors must be home-bred. No adequate supply can be drawn from abroad. The thousand and ten thousand School Districts must have Teachers. What institutions are there to supply them ? In the economy of the Western School System, every County has its Academy, and from these naturally should proceed Teachers for Common Schools.

But who is to teach the academy, and what is to mould the teacher ? We come back to that which is the father of the academy—the College. It prepares teachers for the academy, as the academy does for the school.

Colleges are not for the rich. They, if any body, can do without them. They are the poor man's castle ; not because, through them, his son may step up and stand forth upon a level with any class in the community ; but chiefly, because they give power to the Academy and the Common School, through which the force of intelligence is brought home to the door of every cottage in the land. It is folly to acclaim the Common School as the poor man's friend, and to look askance upon Colleges as the home of Aristocracy. Out of the bosom of Colleges Common Schools are born. If District Schools are the leaves of the tree, which is for the healing of nations, Colleges are those streams by whose side the tree grows, and so long as they flow deep with pure streams, so long shall the trees bring forth their fruit in season ; their leaf shall not wither and they shall prosper. We plead for Colleges as the shortest way of pleading for the people.

There are two facts to which I will call your attention at this point. The first is that Civilization is always sown, for it is seldom indigenous to the soil ; it is brought into a nation from outside of itself, just as we light one torch at another, or as we kindle one fire from the embers of another.

Yet this must be so done as not to contravene another law, that every community must be stimulated to develop *itself*. The work cannot be done *for* it. The foreign element cast into it must be of the nature of a stimulant. Our help is needed at the beginning—and needed to create Institutions. If the West had

but the means of educating her own sons, the developed and prosperous Colleges of the East, she could better supply her pulpit, her bar, her medical corps, and all her teachers, than they could be supplied from abroad.

III. I am in the third place to inquire what is the relation of the East to this state of mind in the West. And here, as I speak for the most part to New-England men, I shall be excused if I address my remarks chiefly to them as such; but I do not deem it remote from my subject to observe, that you who are natives of New York owe in a great measure the same debt to New-England, which I wish the West to contract. Your fathers came from New-England.

The problem of New-England is the development of *society* by the development of its *individuals*. Society has been the garner—individuals the grain. It was therefore for men that the soil was opened and tilled. In the first place our fathers left Europe under this generic impulse—the right of individuals to develop against the genius or wishes of organized Society. This is the philosophical text for the history of that day. Under that spirit every institution of New-England was planted. Her Church was independent and congregational. The members governed themselves. The only peculiarity which this form of government can claim is its tendency to develop the *individual*. It is charged with not being as compact and strong-handed as *sister institutions*. It is true—and for radical reasons. Their genius tends to the development of a *body*; and so of its members. But this prefers primarily to develop individuals, leaving them to develop society. Our fathers chose a church government which tended to individual cultivation, responsibility and growth. Next came the Common School, and here let me say with emphasis the Common School—the school for the masses. It was not the education of a class that our fathers sought, but of the *mass*. Civil society was congregational. They did not seek to raise up a class of educated rulers to take care of the people; but they sought to educate the whole people to take care of themselves. *And they did it too.*

Next came the form of political organization—school districts and towns. De Tocqueville, with his usual sagacity, has declared that the townships of New-England were the birthplace of the real Republicanism of America. But what was the secret of this, but that they brought out citizens, not in masses, but *man by man*? They gave a responsibility, a duty,—a power,—and so intelligence and development to the individual.

In all her after history, New England has justified the wisdom of the policy of forming society by developing the individual directly, rather than by forming the individual by the power of Society. It is not intelligence that distinguishes the New-Englander, for others are equally intelligent. It is not religious character, for that is held in common with other people. It is that every individual has been trained by special education, in agreement with the spirit of the whole community, to be a *fearless, independent, self-sustaining actor*.

In the South there is a greater power in public enthusiasm than in the North, but no power in individual action. New England is called cold, unenthusiastic in her social institutions, because her life lies in her individualism. Whether New England is cold and heartless and unenthusiastic in her individual men, let those testify who have come into competition with her sons in business, or who have asked them for their munificent charities. In other places, under other suns, there are enjoyed equally—perhaps in superior degree—many institutions which exist in New England; other colleges are perhaps greater than Harvard and Yale; but where on earth beside is there such a number of men, each of whom is so much a man? Where on earth is there so harmonious and well-adjusted a union of public power and private liberty? Where is the law so strong and the rulers so strong, *because* the citizens are so free and so powerful in their individualism? God be thanked for those rugged shores and bleak hills! The world will be forever richer that her soil was so shallow and her treasures so undesirable to cupidity, for she was let alone, and became the Palestine of America. Again, God was the Governor, and men were free, as they always are when God rules. Secluded and sheltered from interference, encouraged to the most robust toil, that toil was an education; for it was not at the galley-oar they pulled; it was not a Slave's soil that they

tilled. Their work was their own, and they loved it. It was so hard that the hand solicited the head to help it; so the head thought while the hand wrought; and the people grew up to habits of invention and intelligence by the education of hard work. So many permanent causes never before acted for so long a time upon the human mind under such auspicious circumstances.

But for what have they been trained? Has such preparation no prophecy in it? Only they who have force of character can form character; they that are to train must be themselves thorough-bred; they that have been trained, in that very fact ought to perceive their vocation. God has through 200 years, by unsuspected ways, reared up a power such as never stood before. Such men, and the capacity of forming such men, were never vouchsafed to any equal number before.

Just at this point, and not till then, the barriers gave way, and Europe poured forth her millions upon our wilds. The North gave up; the South kept not back; the sons came from afar, and the daughters from the ends of the earth.

Was it accidental that New England was so prepared to be a teacher? Was it accidental that Europe sent her scholars to her school, at such a juncture? Yes, just such an accident as that which gave Israel a leader, and Moses a people, and Palestine a population. And now, methinks, the fires have kindled to such a degree that they must have more air or they will grow dim—the flame must send forth its light and heat. The only way for New England to keep her civilization is to propagate it upon others. The tools are forged, the munitions are stored, her hands are full, the field has opened glorious in its opportunities beyond all parallel. The voice of God is heard louder than a trumpet, crying to her, "*Freely ye have received, freely give.*" Let no true son of Civilization be deaf.

My Mother! could my voice go over your hills and through your vales, I would cry with all a son's pride and love: "Let no one take thy crown." But why should I cry? the whole world speaks unto her.

The dream of Time and its awful nightmare is passing away. The sleeper, restless and changeful, is fast awakening, and upon our time, and upon us, has come a work of master-scope, and brighter glory than ever caught a prophet's eye. Are we worthy of our age and its work? Parents labor for their offspring, and so do generations and ages for their offsprings. While for six thousand years the world has groaned and travailed, Art has slowly perfected itself: Learning has augmented and purified its stores; civil polity and social institutions have gradually enriched themselves. At length, the world opens to their beneficial influence. We are the almoners. With such a field, with the force of such a civilization, with the inspiration of such a religion, with the impulses of such a manhood as has been bequeathed to us, shall we in these latter days see the crowning struggle of time go forth to its issue and strike no stroke? No more shall that Voice be heard saying, "*Go ye into all the world,*" but the sound has never ceased to echo. Every groan of the Slave is its echo; every wail of sorrow is its echo; every petition from isle or idolatrous continent. Every revolution invokes you; every uprising of man, struggling for the liberty of manhood and the equality of civilization is an invocation. But amid all these sounds there comes one louder, deeper and more earnest. Is it the wind that comes to our ears sighing across the prairie? It is the voice of our kindred that dwell there. Is that the roar of the forest, or the breaking of the lakes upon the shore? It is the sound of the multitudes, loud as many waters or as mighty thunderings. It rolls from the vast basin of the Mississippi, along the far-traveling Missouri, and from the mountains whose snows it drinks, and over them from the shores of the Oregon. It is the Pacific calling to the Atlantic—*deep calling unto deep*. The multitudinous dwellers between these shores are our kindred; we taught those lips to speak. For us they yearn at eventide. For us they sigh when fever-scorched, and turning to the East, with devotion fonder than the Oriental, they call for father and mother!—names in this land next in love and sanctity to the name of God. When that solemn invocation falls upon the East without answer, her days will be numbered. But it shall not be unheeded. Oh thou mighty West, I who have known and loved thee, cry back again our whole-souled sympathy! For thee we will pray. For thee shall go forth our institutions. Unto thee shall go forth our sons and our daughters. Thy destiny shall be our destiny—thy glory our glory!

APPLICATION FOR AID IN BEHALF OF BELOIT COLLEGE.

[VIDE P. 20.]

To the Board of Directors of the Society for the Prom. of Coll. and Theol. Ed. at the West.

GENTLEMEN—The Trustees of Beloit College, at their meeting, held on the 20th ult., voted to make application to your Board for aid in sustaining that Institution, and instructed their Executive Committee to transmit to you the following statement of the position and wants of the College.

Beloit College originated in the united counsels and action of the Presbyterian and Congregational Ministers and Churches in Wisconsin and Northern Illinois, who felt the need of an Institution for the promotion of sound learning and vital piety in their field of labor. We think that a simple view of the features of the case will demonstrate the necessity of a Puritan College on this field, and the duty of Evangelical Christians to provide for that want.

The section of country which was represented in the Conventions which matured the plan of this College, though divided by a State line, is in all other respects one. It is one in the character and associations of its American population, who are almost exclusively from New-England and the State of New-York. It is also one in its present sympathies and commercial interests. This fact is made at once evident and permanent by the system of railroads and other internal improvements now chartered or in process of construction, by which it is to be all bound together. We need not say that it is destined to be an important section. It already contains a population of probably not less than 500,000. It has four flourishing cities, and many villages, which count their population by thousands; and its commercial, agricultural, and manufacturing and mineral resources, together with its Northern latitude, and the intellectual and moral character of its settlers, seem to indicate that God has great designs to accomplish by means of the elements of power that are here to be developed. We are the more persuaded of this design of Providence in view of the fact, that although it is a region where very great interest is felt in education, and one which must and will be independent of any other for its means of education, it is still, so far as Collegiate Education is concerned, a field *open to the occupation of Evangelical Christians*. There is upon it no Protestant Institution except our own, which gives, or proposes for years to come, to give a Collegiate Education; and we do not think that any will arise which will seriously affect the usefulness of Beloit College, unless in consequence of our failure to meet the wants of the community. The State of Wisconsin has a magnificent Common School Fund, but the Constitution of the State has limited the University Fund to an amount altogether inadequate to provide for the interests of Education, even if those of Religion were considered of no moment. We hope, therefore, that the College will be surrounded by other Educational Institutions of the highest order, and at the same time will have little to apprehend from rival Colleges.

We think that it is peculiarly the duty of the *Presbyterian and Congregational denominations* to enter this field, not only because it has been thus laid open before them, but because it is peopled by their own brothers and neighbors, and because they have already planted about two hundred Churches here, and thus assumed a responsibility for the future training of this people, which cannot be evaded or deferred.

Under a sense of this responsibility, Ministers and Delegates from Churches in Chicago, Galena, Milwaukee, and the region generally, met in Convention, four years since, and laid the foundation of the plan, which, matured, step by step, in four successive Conventions, and afterwards by a Board of Trustees elected by them, has assumed the form of Beloit College. Every point respecting the general expediency or the details of the enterprise, was deliberately and prayerfully considered by them, and we think that the history and the present aspect of the Institution indicate that they were guided from on high.

The College has a Charter from the Legislature of Wisconsin, bestowing full University powers.

Beloit has been deemed the most suitable location—1, Because it is the geographical centre of the field, the part least liable to suffer from local rivalries; and by means of the railroads which are shortly to be constructed, connecting it with

Chicago and Galena on one side, and on the other with the northeast and northwest of Wisconsin; a place which will be peculiarly easy of access from all parts of the field. 2, Because the people of the place have manifested their interest in the work by liberal donations and every possible token of united and cordial sympathy. They have given a beautiful and eligible site, and are just completing a noble edifice upon it. Their donation for these objects may be estimated at \$12,000, and they have given no less marked assurances of their readiness to co-operate in every way in the accomplishment of the objects of the Institution. But, 3, The chief reason is the fact, that *the Village is in itself peculiarly fitted to be the seat of such a College*. It contains not far from two thousand inhabitants, almost all Eastern people. There are in the Evangelical Churches about five hundred Communicants, two hundred and more of whom are in the Congregational Church, and the moral and intellectual character of the place would compare not unfavorably with similar Villages in New-England.

Besides the liberality of the Citizens of Beloit, Rev. Henry Barker, of Dutchess Co., New-York, has given \$1,000 in lands; and Hon. T. W. Williams has endowed a Professorship by donation of lands valued at \$10,000, of which \$2,500 is now in a situation to yield an income. The College has no other funds upon which to rely for carrying on its operations. Yet, as the field seemed ready for the establishment of a College—as the Providence of God seemed to call *our Churches* to this work,—as the time seemed fully come to unite those streams which were already beginning to flow, the Churches did not feel at liberty to delay any longer the establishment of a Religious College in the land where their children were to grow up. That step was taken. It was taken not without earnest thought and prayer. A College was established upon the New England plan. The conditions of admission are the same as at Amherst and Hudson, in the Languages, and somewhat more in the Mathematics than at either of those Institutions. The course of study and method of instruction are modeled after those of the leading Eastern Colleges. In establishing the College upon such a basis, its guardians have considered the demands of public sentiment in this region, as well as their own ideas of education.

In these circumstances we feel compelled to make our appeal to your Society. We do not think that this state of things has been occasioned by any premature or improvident action. Certainly not a step has been taken in haste, or without a firm and deliberate conviction that the time had come when it was God's will that that step should be taken. And by God's blessing every step thus far has been forward, until the Institution has acquired such a position before the community that, in all human probability, a steady progress will secure the field; but it is ours only on condition that we improve it. Any wavering would occasion a loss probably beyond recovery. The cause of Protestant Education would be thrown backward. The Catholic College would gain a footing which it could not otherwise hope, and other projects, conceived in low ideas of the literary and religious responsibilities of a College, would spring into being on every hand. Accordingly, we feel that we have no option except to go on. But we know not where to look for the means, unless to the benevolence of the East, as organized in your Society. We intend to commence an effort at once, upon this field, for the endowment of the College; but we feel debarred by the exigencies of the field, from depending upon these sources for the means of meeting the current expenditures of the College; and the incurring of debt is alike repugnant to our inclination and to our view of duty in our situation. Unless, then, means can be provided for meeting the demand upon our treasury, we must expect to lose ground which we believe that God has commanded us to enter. Our own feelings, as well as the respect which we feel to be due to those who have entered the Western field before us, lead us to desire to act in concert with your Society, and that noble family of Colleges which have been sustained by your care. We have, from the first, sought the counsel, and been cheered by the sympathy, of those whose hearts were most in the general cause, and whose experience enabled them to give counsel. Guided by their advice we have gone on, and now we must have aid or the result will be disastrous to sacred interests. We leave our cause with you, praying that He whose cause it is will enable you to give us the needful success.

STEPHEN PEET, Chairman of the Ex. Com.

DEXTER CLARY, Sec'y.

Members for Life

CONSTITUTED DURING THE YEAR 1847-8.

Armsby, Rev. L., Chester, N. H.
 Andrews, Rev. D., Pepperell, Mass.
 Appleton, Hon. Wm., Boston, "

Blodget, Rev. Constantine, Pawtucket, R. I.
 Blanchard, Rev. Amos, Meriden, N. H.
 Barrett, Joseph, New Ipswich, N. H.
 Brown, Capt. Eleazer, " "
 Batchelder, Jonathan, Mason, "
 Bullock, Rufus, Roylton, Mass.
 Bullard, Rev. Ebenezer W., Fitchburg, Mass.
 Bullard, Mrs. Harriet N., " "
 Barrows, Rev. Homer, Dover, N. H.
 Bishop, Timothy, New Haven, Ct.

Conner, Abel, Henniker, N. H.
 Cleveland, Rev. J. P., D. D., Providence, R. I.
 Champlin, John Henry, Essex, Ct.
 Champlin, Charles C., " "
 Cutler, Seth, Pelham, N. H.
 Chapman, Rev. F. W., Deep River, Ct.
 Dana, Rev. Samuel, Marblehead, Mass.

Everett, Mrs. Dolly, New Ipswich, N. H.
 Emerson, Rev. A., South Reading, Mass.
 Fitz, Jesse R., Candia, N. H.
 Finley, Samuel, Acworth, N. H.
 Foster, Rev. Eden B., Pelham, N. H.
 Foster, Mrs. Catharine P., " "
 Farwell, Dea. Abel, Fitchburg, Mass.
 Fiske, Rev. D. T., Newbury, "
 Fitz, Rev. Daniel, Ipswich, "

Greenleaf, Mrs. Mary, Newbury, Mass.
 Grant, Dea. John, New Haven, Ct.
 Gale, Rev. Wakefield, Rockport, Mass.

Hull, Rev. Joseph D., Essex, Ct.
 Howard, Mrs. Esther, Acworth, N. H.
 Hubbard, Rev. O. G., Leominster, Mass.

Hill, Dea. Asa, Athol, Mass.
 Hyde, Rev. Wm. A., Westbrook, Ct.

Jenkins, Rev. A., Fitzwilliam, N. H.
 James, Rev. Horace, Wrentham, Mass.

Kimball, Rev. D. T., Ipswich, Mass.

Lee, Rev. Samuel, New Ipswich, N. H.
 Leavitt, Rev. Jonathan, Providence, R. I.
 Lawrence, Rev. Edward A., Marblehead, Mass.
 Lawrence, Mrs. Margaret W., " "
 Lapsley, David, Philadelphia, Pa.

Mordough, Rev. James, Amesbury, Mass.
 McGee, Rev. Jonathan, Francessstown, N. H.

Picket, Rev. Aaron, Reading, Mass.
 Perkins, Samuel H., Philadelphia, Pa.
 Putnam, Rev. Israel W., Middleboro, Mass.

Robert, Christopher R., New York city.

Smith, Capt. Nathaniel, Newburyport, Mass.
 Salisbury, Mrs. Abby, New Haven, Ct.
 Todd, Rev. John, D. D., Pittsfield, Mass.
 Tower, Levi, Fitzwilliam, N. H.
 Terry, Rev. J. P., South Weymouth, Mass.
 Turner, Rev. J. W., Great Barrington, "
 Thatcher, Rev. Tyler, North Wrentham, "

Vaill, Rev. Joseph, Somers, Ct.

Wright, Rev. Edwin S., Acworth, N. H.
 Wood, Dea. Samuel 2d, Lebanon, "
 Wellman, J. W., Andover, Mass.
 Wood, Rev. C. W., Ashby, "
 Withington, Rev. Leonard, Newbury, Mass.
 Williams, Henry J., Philadelphia, Pa.